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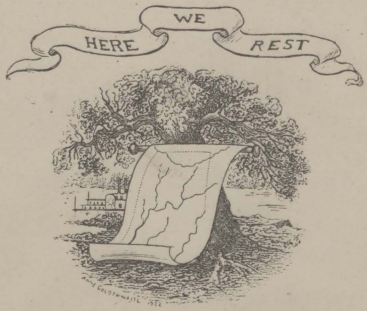

ALABAMA
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FOUNDED 1901 BY THOMAS M. OWEN

P

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Presented by
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Ga.

July 15, 1887

Mr J. L. D. Barron
Montgomery
Ala

THE GOSPEL ACCORDING TO JOHN.

ωPωNVKV HERA CHANICHωYVTEN,

OKSUMKVLKI IRKINVKV,

H. F. BUCKNER

(ICHωHωNVNWV),

INYVTIKV G. HERROD ITIPAKE MASKωKE IMωPωNVKV TωHTVLHθECHVTET ωMIS.

Pωhesayechv Chesus hechkvte atekat ωhrωlωpe chωkpi rokkωhvmkin, chωkpi chinvpakin, pali-epakvtis.

MARION, ALA.:
PUBLISHED BY THE DOMESTIC AND INDIAN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.
1860.

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vault

JOHN F. TROW,
PRINTER AND STEREOTYPER,
50 Greene Street, N. Y.

CERTIFICATE.

WE whose names are subscribed, take pleasure in certifying that we have carefully examined the Creek Grammar and Translation of the Gospel according to John, by H. F. Buckner and G. Herrod; and that, in our opinion, they are more correct than any thing that ever has been published in the Creek language; and that they are as nearly correct, in every particular, as it is possible to make them at this stage of the language. Moreover, the changes which Mr. Buckner has made in the Creek alphabet are important, and a decided improvement upon the old one.

Signed,

MOTY KANARD, Principal Chief.
D. N. MCINTOSH, National Clerk.
CHILLY MCINTOSH.
JAMES M. C. SMITH, Superintendent of Public Instruction.

} Members of the Creek National Council.

Creek Nation, March 26th, 1860.

A a has the sound of a in *father*.
E e has the sound of e in *me*.
Ii ii has the sound of i in *mine*.
I i has the sound of i in *bit*.
Ω ω has the sound of o in *no*.
Θ ɵ has the sound of oo in *took*.
O o has the sound of o in *pot*.
U u has the sound of ou in *Louisville*.
V v has the sound of u in *hut*.
Ch ch has the sound of ch in *cheese*.
F f as in English.
H h as in English.
R r as l aspirated, or thl in *thle*.
K k as in English.
L l as in English.
M m as in English.
N n as in English, except when thus, ñ, it is nasal.
P p as in English.
S s as in English, or as C in Caesar.
T t as in English.
W w as in English.
Y y as in English.
OW ow as ow in now.*

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* For diphthongs see page 6.

A a aha; yaha; ma; nak makitv.
E e eme; cheme; emimahȣsat.
II ii iiyiis; iiyepiis; mȣmiis; Liikvs.
I i ichki; irki isti-hvtki; isti-chati.
Ȣ ȣ ȣpv; ȣfv; ȣnvpv; ȣsvnv; ȣh'liikitv.
Ɵ ɵ hɵkte; nɵkke; sɵkhv; nɵksȣkchv.
O o okchowh'kv; okhvssi; rokket.
U u chula; suli; sulitawv; watulv.
V v vpvtvnv; vkvtȣlaswv; hvtchi.
Ch ch cheme; chisse; chintvlkȣset.
F f fȣ; fvmechv; fikhvmkȣsin.
H h hvmkin; hȣkȣlin; hvtti; hvtetȣsin.
R r rvrȣ; re; rekachka; rokkȣ.
K k ke; ke-hvssi; kapv; kirre.
L l lvmhe; lani; lȣkchv; lvsti.
M m mvn; mvtawvt; mȣmin.
N n* nitta; nire; nvpvt; nɵchkv.
P p pȣme; pȣsi; pvlhvmkȣse.
S s svmpv; sokchowkv; Sumkepis.
T t tepaket; timpȣsat; tetayis.
W w wewȣkv; wesȣ; wȣtkȣ.
Y y yikche; yikchetv; yȣmɵchke.

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* When n follows an accented vowel, it is nasalated, and is printed thus, ñ; as in emȣñkin.

DIPHTHONGS.

AE, as in Aeha!
OW, as in ahowki.
Ꙍe, as in ꙍekiiwv.
Ile, as in iiela!
Ꙋe, as in ꙋewv, and sometimes ꙍewv.

ACCENTS.

′ single, as istꙍ′mꙍmꙍsin.
″ double, as in hꙍpiiema″he.

PREFACE.

It was more from necessity than choice, that I undertook the work of translating. It would have afforded me more pleasure, and far less "weariness to the flesh," if I had spent my whole time in preaching "the Glorious Gospel of the Blessed God;" but several important considerations drove me to the task:

1. An experience of twelve years has convinced me that even the most skilful interpreter cannot translate many passages of Scripture correctly, without previous study; and our usual mode of preaching does not afford them an opportunity of studying our texts; for they seldom know them, until we are about to ascend the pulpit.

2. I could refer to many *false notions*, concerning various portions of God's Word, that have been too commonly received, and too extensively propagated by this method of interpreting without proper study; but I would spare the feelings of interpreters, for I love them, and know that they are noble, useful, and self-sacrificing brethren, who

would not willingly teach a falsehood for their lives. The idiom of the Creek language is so different from ours, that no single sentence (such as we usually select for a text) can be interpreted without studying its context.

Any one can see how a studied translation will obviate this difficulty, from the fact that each verse is translated in view of its general connection with what precedes and follows in the chapter or book that is translated. The simple fact that verses in the English Bible sometimes have to be transposed to make them conform to the Creek idiom, will aptly illustrate my remarks.

3. In some former translations into Creek I have been pained to see certain words untranslated, and wholly unexplained, which neither White man nor Indian can understand, because they are not written in the language of men. Some of these unmeaning words occupy the places of those that should relate to an ordinance of the Gospel,—a command which Christ requires every believer to observe. But how can they observe a commandment that is not given in any language of babbling earth?

These words, therefore, are *foul blots* upon the Gospel history. For example: when a Creek Indian reads for a translation of Matt. 3: 6, "Canet, Cotvnen ak-paptisvtes," he does not know what John the Baptist did; for he knows not whether

"ak-paptisvtes" means to go down stairs, or to let down the draw bars! Neither does he know what "Cotvnen" signifies,—whether a flock of brants, or a tribe of Esquimaux! He is left in total darkness in regard to an important fact of the Gospel history. "Such a thing done by mistake, or for want of skill, is bad enough; but if it be done wilfully, it is hard to think of any thing that is a greater wickedness; for it goes the way to destroy the common faith of mankind, by which we are apt to rely upon a translator, that how zealous soever he may be for his opinion, he will not conceal matters of fact, nor speak foolishly though it be for God, as Job says." * If there were no words in the Creek language, corresponding in signification with those in the original, then the translator would be excusable; but this plea cannot be urged in favor of the example under notice. If Jordan is a river we can say so in Creek; or if "a rivulet so small that a man can stop its current with his foot," we can say that too. If John sprinkled or poured the people in the river; or if he immersed them, or else applied water without reference to mode, we can translate according to either of those actions. I would never censure a translator for saying that John poured the people into Jordan, if he sincerely

* See Wall on In. Bapt. page xxx. of his preface. I have substituted *translator* for *writer*, and *foolishly* for wickedly.

believed that such was the action performed. I would have far more admiration for his candor, and pity for his infirmity, than if, when believing thus, he were either to translate it some *other* way, or else not translate it *at all!*

For truth's sake, let us tell the people what John did at Enon and in Jordan; and what Christ enjoins upon believers. If "sprinkling is the law," as is taught in one of the Creek Hymn Books,* let us so translate the commission of Christ; but if "an application of water," as is sung by other poets,† then let us translate it in the Bible. Verily, God has confounded the language of the Babel-builders of Pedo-baptism. They cannot sing to the same tune; and while they sing one way, they preach another. Why translate a word in a Hymn Book, and not translate it in a Bible? Why have it "Oewvn esafvgtvg" in one book, "Ohfesketv" in another, and "ak-paptisvtes" in a third? Why have it one word in a first edition, and a different word in a second?‡

Why this confusion of tongues? Why this hydrophobic tremor on the banks of Jordan? "The legs of the lame are not equal." It requires more

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* 29th, "Muskokee Hymns," verse fifth.

† 71st Hymn of Harrison and Aspberry, verse 2. Matt. 3: 6.

‡ Creek Cat. A. 123.

faith to believe a fable than a fact; and greater effort to conceal the truth, than to publish it.

4. I will mention another consideration which induced me to undertake this work.

Hitherto, Baptists have directed all their efforts to a propagation of the *preached* Gospel, and have not established any mission school among the Creeks, to learn them English; and I thought we owed them, at least, a translation of the Gospel in their own language. I am aware that the opinion of very many is, that the Mäskoke language will soon be no more; and that it will be entirely superseded by the English. This may be true; but it will not occur in the present, nor next succeeding generation; and the best method of instructing those who cannot understand English, is through the medium of their own language, without the intervention of interpreters.

There is a tremendously heavy responsibility resting upon those who are called to be missionaries among the Indians; and I wish, by God's grace, ever to act in view of that responsibility. Having lived among them so long, I wish to make one faithful and persevering effort to give them, as a legacy, a portion of God's Blessed Word in their own language.

MANNER.—The manner in which this book was translated was extremely difficult and tedious. My interpreter sat by me while I explained to him,

in the most simple style, the sense of each verse in English; and where I had any doubt, myself, in reference to the true meaning, I consulted the original Greek, Bloomfield's Notes, Olshausen's Commentary, Campbell's Four Gospels, and such other helps as I could command, until I was fully satisfied that I comprehended the true meaning; and after that, I would explain it to my interpreter. Then he would pronounce to me slowly and distinctly the Creek rendering, while I would write it down on waste paper, which I kept for the purpose; and then I would read it to him slowly and distinctly, to see if I had made no mistake; at the same time comparing it again with the English. If my interpreter detected the slightest inaccuracy, I would re-write it on the waste paper until he was fully satisfied that the Creek contained the true sense. Then I would transcribe the last revision from the waste paper in my book. Thus we proceeded verse by verse through John; having but little care the first time whether we conformed to the Creek idiom or not, our chief aim being *accuracy* and *faithfulness*. Then at night, when I could not get the assistance of my interpreter, I would study the original Greek, and all the helps I could get, in reference to the task for the next day. After we had gone over the whole book in this way, I took my manuscript with me on my preaching tours, and would read to the best judges I could find, and

solicit their criticisms, which I carefully noted down. Then we revised the whole book, in the very same way that we made the first translation, viz.: I wrote every verse according to the corrections suggested by my interpreter on waste paper, and would read it slowly and aloud to him, until he and I were both satisfied; for by this time I was enabled to understand the Creek of all that we had translated, so as to be sure that we had the *Truth;* though I was not a judge of the correct *order of words* to suit the Creek idiom. This time my interpreter arranged the translation so as to suit the Creek idiom, and also paid strict attention to the selection of the best Creek words, wherever there was a choice in words. By the time we had revised it thus the second time, we had both improved—he in English, and I in Creek, so that we were able to make further corrections. We then went over the whole work the third time; and by this time I had the materials ready for a Creek Grammar; so after having arranged the materials of it, we went over the translation of John the *fourth* time; after which we sent for the Committee whose report is prefixed to the work. They had but little trouble except that of examining it all very carefully. They made a few suggestions in regard to the choice of words in certain passages; and we, being satisfied that they were correct, adopted them; so that really we have gone over the work *five* times;

and I am satisfied that I have written every word in this Creek translation at least six times with my own hands.

The Notes. It may be objected to by some, that my notes are not adapted to the capacities of the Creeks; and that I should have omitted all Greek and Latin words. To this I would respond, that I am aware that the work will be subjected to the closest criticisms. My best notes are selected from the best authors; and I did not feel at liberty to mutilate their language. Many, however, will understand them, and they will explain them to the rest. I feel ready and prepared, by God's help, to defend this Translation whenever it may be called in question by a respectable opponent; and some of my notes have reference to that end. My design has been to give the Indians "the whole truth, and nothing but the truth" so far as I have gone. If my Heavenly Father, to whose protection and care I commend this translation, will own and bless my poor effort to the advancement of His cause, and the promotion of His glory, I am content.

H. F. Buckner.

ωPωNVKV HERA, CHANI CHωYVTE.

Sitintvchke I.

1. Inhvtichiskv ayωf ωpωnvkvtates, ma ωpωnvkvt Chehωfv apvke, tates; mωmin ma ωpωnvkvt Chehωfv, tates.
2. Ma″tawvt inhvtichiskv Chehωfv apvke, tates.
3. Nak ωmvlkvn emit hayvtet ωmvtes, emi hayekati nakit hakekates.
4. Emi ωfvn hesakitvt apiike, tates, mωmin ma hesaketvt isti inhiiyayake, tates.
5. Mωmin ma hiiyayaket yωmotske ωfvn hiiya, ya′kin; mωmiis yωmotsket kirrekates.
6. Chehωfv isti hωnvnwv atotatet hoerates; Chanit, hωchifkvtates.
7. Mωmin maitirωpωten isti ωmvlkvt akasamakeparen hiiyayake ωh′kirkoechit alaketωmvtes.

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1. *Golden Proem.*—The promised Messiah existed before the beginning of the world with God; and was God. He was Creator of the universe, but was made man, and lived among men, and by words and works manifested himself to be the Son of God—the Saviour of mankind.

8. Mωmiis emit ma hiiyayvke, tωkates; ma hiiyayvken kirkoechvranin atotet ωmvtes.
9. Isti ekvnv ωh'hechkati ωmvlkvn hiiyayvke ematit, mvt hiiyayvke mihinwv,tates.
10. Ekvnv emit hayvtet ωmvtes; mωmit ekvnv ωh'hoerates; mωmin ekvnistvlkit, kirrvkekates.
11. Enakin emvlakvtes, mωmiis enakit eminherakeka'tes.
12. Mωmiis insolke istω'mωmωsit iminherakit hωchifkv akvsamakatin mvn yikchetvn emvtes Chehωfv ippochitaki hakvke'pvren.
13. Ma isti hichkakati chatv achokkiiyetωkates, ena apiswv kωmati tωkates, isti hωnvnwv kωmati tωkates; mωmiis Chehωfv eme kωmatin hichkakit ωmvtes.
14. Mωmin Ωpωnvkvt apiswv hakates, mωmit epωpakit arin (inheretv ro'kke Irki Ippochi hichkoechvtet ωmin heche muttvs) immirritv rok'ke mihi'nwv is fvtsket ωmemvtvs.
15. Chanit yikchen ωpωniiyat, hvmmakvtes, heyv istin chemωh''hωnayvkiit ωh'kirkoechiit ωkiiyvñkis heyv isti chayupv alakat inhoeretv miimvmiit achωfvnketωs; vnhωmah'tet ωmikv.

16. Miretv isfvtske mɷñkvtɷmin ma aɷssen mirkv hɷnvp' ɷmvlkeyat pɷnhechke em ɷñkvt ɷmis.
17. Ahakv Mɷsis tehɷyv''net hechkvtes; mɷmiis mirritv mihinwvtawvt Chesvs tehɷyv''net hechkvtes.
18. Istɷ''fiis nvpvt Chehɷfv hechvte, sekɷ tɷmis; Mɷmiis Ippɷchi hvmkɷse hichkɷechvte Irki apake immɷñkvtatet, mvt ɷh'kirkɷechvtet ɷmis.
19. Mɷmɷf Chusvlki mimekɷsvpkv chɷkɷ afastvlkin Chelusalim tvlɷfv asɷssen atɷtakvtes Chani istii tɷyitska? kiichit impɷhakvren; Chanit ɷpɷniiyat, hvmmakvtes:
20. Kliist tɷyakɷs makit eyɷhkirkɷechit eheloksecheka'tes.
21. Mɷñkv istii tɷyitska? Eliiyvs tɷyitska? kiichakin. Matɷyakɷs, makates. Mɷñkv ma ɷwalv tɷyitska? Mɷñkvs, makvtes.
22. Istii tɷyichkehaks? naki emakitskehaks? mɷmɷf apɷtɷtakatin inkirkɷecheyvres, kiichakvtes.
23. Lvpvtki vmɷpɷnvkv inhake poh'ke irkenakiiye Chehɷfv Ippɷchi alvkvranan immittetakɷechvkis makvtɷyiis; IIsayv ɷwallv kirkɷechvte tɷyiis.

24. Ma isti atothωyati Falasevlkit ωmakvtes.
25. Mωmin Mesiiyv tωkωt, Eliiyvs tωkωt, ma ωwallv tωkωt ωmitskωfvt; kωt istωmatin [istin] Oksumhωechichkehakis! kiichakit, impωhakvtes.
26. Chanit imayωpωskit vnne ωewv ωfvn* oksumhωechiit ωmiis, mωmiis isti hvmkit echepakaket hωeris, mvttan kirrachkekωst, kiichvtes.
27. Heyv istit ωmis, heyv isti chvyupv alakaranan miimvmiit achωfvnket ωmikv imistillipiikv chωkchωrkv inrωchωpetv achωrωsekωt ωmis.
28. Chωtvn ωerokkω irtapala Pirrepalv ma Chani oksumhωeche aran, heyv naki yωmakat yωmit ωmvtes.
29. Rinpoksin Chesvs emalakin Chanit hechvtes; Chehωfv inyvpifiikωchi yvmv ekvnv innaωrkitv inkvpiiyechiichvt ωmis, hechvkis, makvtes.
30. Heyv istin ωkiiyvñkis chayupv istit alakvres ma miimvmiit achωfvnke tωmis, vnhωmahtet ωmikv.

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* 26. "ωewvωfvn," &c. Greek—'Εγὼ βαπτίξω ἐν ὕδα τι. Latin vulgate.—Ego paptizo in aqua. George Campbell.—I baptize in water. He who tries to conceal the true meaning and force of the Greek 'Εν, *in*, will meet a *dreadful account.*

31. MƟmiis vnni isti kirrakates; mƟmiis vnni ƟeʻƟfvn* oksumhƟechiit alakiitƟmiis hiiyƟmƟfvn Chusvlkit Ɵhkirreparen.
32. PƟyvfikchv hechiin pvchehƟwe Ɵmit hvlwe tvllƟfvn vtet yƟh liikin hechiiyvnkis; makit Chanit Ɵhkirkƛechit Ɵniiyvtes.
33. MƟmiis vnni isti kirrvkaʻtes; mƟmiis ma ƟeƟfvn oksumhƛechaʻre, achatƟtatet, istiimvn PƟyvfikchv aƟʻʻhatvpiikit yƟh liikit Ɵhfikhƛnin Ɵmatti, mvt PƟyvfikchv HeraƟfvn oksumhƛechatisʻ chvkiichit vmƟniiyvtet Ɵmis, Chanit makvtes.*
34. MƟmin heyvnaki hechiit Ɵhkirkƛchiis heyv istit ChehƟfv Ippƛchit Ɵmis.
35. MƟmin hatvm rinpoksin Chanit hƛerin imistvlkit hƟkƟlit apakates.
36. MƟmin Chesvs yvkapit hƟyanin hechit; ChehƟfv inyvpvfiikƛchin, hechvkkis, kiichates.
37. MƟmin ma imistvlki hƟkƟlat Chani pƟnayatin pƟhhit Chesvs achokkahƟyvtes.

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* 33. It is evident from this verse (1.) That John's commission to baptize was from God: "He that sent me to baptize," &c.;—(2.) The descent of the Holy Spirit upon Christ on the occasion of his baptism, was a *sign* that he was the Son of God.

38. Mωhmin Chesvs achokkahωyin raωfωlω-tiikit heh'chit, kot nakin hωpωyats—kehakis? Kiichvtes. Mωhmin, Lappii, kiichakvtes (ma ωpωnvkv ωhyvtekitv, Pωpωchase", maketvt ωmis) kot istvt chinliiketv tωhakis? kiichakin.
39. Vthωhyit yehechvkis, kiichvtes. Mωmin ahωyit inliiketvn rinhechakvtes. Mωmit mvnitta apakit kakvtes: mωmωf hvssi iskirkv ωstate* mahet ωmetωkv.
40. Ma Chani ωpωnaye pωhatit Chesvs achokkahωyvte hvmkat Antvli hωchifke tates, mωmit Siimvn Petv ittechokkat, tates.
41. Mωmin heyv isti ittechokkati Siimvn ta"wuvn ishechvtes, mωmit Mesiiyvn ish-eches kiichvtes, (mωmit heyv ωpωnvkv Mesiiyv makitv ωhyvtekitv Kliist† mah-ωsat maketvt ωmis.)
42. Mωmit Chesvs semvlakvtes, mωmin Chesvs hechωf, Chωnv ippochi Siimvn tωyetskis, mωmiis Sefvs chehωchifkv tares: (heyv ωpωnvkv Sefvs makitv ωhyvtekitv chvttω maketvt ωmis.

* 39. "About the 10th hour," Jewish time, corresponded to our four o'clock afternoon.

† 41. Anointed.

43. Rin pokse Chesvs Kalvle tvlɷfvn iiyvranates: mɷmit Fillip ishechit, achvchokkiiyvs, kiichvtes.
44. Mɷmɷf Fillip Persatv tvlɷfvn liiketɷmvtes, mɷmin Antlv, Petvt matat immitvlɷfv tates.
45. Fillip Naranyil ishechvtes, mɷmit Chesvs Chɷsif ippɷchi Nasalv tvlɷfvlki isheches, ma Mɷsis ahakv ɷfv chɷye ɷwalvlki ischɷyvten, kiichvtes.
46. Mɷmin Naranyil ɷpɷnayat, nakiherat Nasalv tvlɷfv aɷse tetiiyehakis? kiichvtes. Mɷmin Fillip ah'tit yehechvs, kiichvtes.
47. Chesvs, Naranyil aɷhatin hechit, Islaelvlki mihinwv ahiiyɷse tɷkɷn he'chvs, kiichvtes.
48. Mɷmin Naranyil kɷt istvn chvkerrichkvthakis? Kiichin Chesvs imayapɷskat ma ke-rokkɷ emvppi elichv hɷerichkɷf, Fillip chinhɷekekɷ emɷñkɷf chehe'chiiyvnkis, kiichvtes.
49. Mɷmin Naranyil imayɷpɷskit Rappii tɷyetskat, Chehɷfv Ippɷche tɷyitskis, mɷmit Islaelvlki immikkɷ tɷyitskis, kiichvtes.
50. Mɷmin Chesvs imayɷpɷskit, heyv ke-

rokkω immvpi elichv hœrichke chehe'-chiiyvñkis chekiichiiyatit ωmechiichin akvsamichkehakis? heyv naki sinrok-rokken hechichkvres, kiichvtes.

51. Mihinwωsin, mihinwωsin chekiichiis, mω-chv iiyati, hvlwe tvlωfv ittikvpakin, Chehωfv imistvlki Isti hωnvnwv ippœchi aωhhvtvpechvntœt* kawopkin hechich-kvres, kiichvtes.

*

Sitintvchke II.

1. Mωmin nitta rissvtωchenan Kalale tvlωfv rokkati ωfv tvlωfochi Kana hωchifkan ittepahωyet ωchvtes; mωmin Chesvs ich-kit arates.
2. Mωmin ma etepahωyan Chesvs imistvlke tωhkvlken inhœhωkates.
3. Mωmin ωehœmechatin eyachokhωyin ωe-hœme chati ωhœchekos Chesvsin ichkit kiichvtes.
4. Mωmin hœkte' tωyitskat, nak istωmechkv

* 51. Aωhhvtvpechvntθt, coming to, or upon, from time to time.

chimωchvkos, hiiyωmati ωkitv hvssi iskerkv amvlakekω emωñkvtis, Chesvs ichkin kiichvtes.

5. Mωmin nakin mωmechvkis, chekiichvkin ωmati, mωmechvkis; ωhhωmpitv afastvlkin, Chesvs ichkit kiichvtes.
6. Mωmin Chusvlki naki ishvshvthiichepvret vrkvswv chvttω hayakvtet ωe-vchvnkvt epakit apωkvtes, mωmit svkerkv rokkω palin chahkepωkakat mahit achvnchaket ωmvtes.*
7. Mωmin ωewv ma mvrkvswvn ωewvn fvtsfiichvkis, Chesvsit kiichvtes; mωmin chωkfvlwv ωrin fvtsfiichvtes.
8. Mωmin aachahnit hωmpitv rokkω simeyapayvn simapeyakis, kiichin: simapeyvtes.
9. Mωmin hωmpitv rokkω simeyvpiiyvt ωewv ωehωmechati hake eskωfvt, istvmiin hechkitωmati kirrekates, (mωmiis ωhhωmpitv afastvlkit raachanat kerrvtes,) mωmin hωmpitv rokkω simeyapiiyat ma hωnvnwv istepayatin inhωe″kvtes.

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* 6. "Containing two or three firkins apiece." On the exact quantity designated by the μετρητης commentators are not agreed. Bloomfield.—If the term has reference to the Jewish bath, as G. Campbell supposes, then two baths equalled 15 gallons.

10. Mωmit isti hωnvnwv ate'kat oehomi chati herati tawvn isti intvllayin isti hωnvntaki imittetayin* iskvkepemii''n oehomi chati heremahωsekatin isti intvllayit ωmvntan; chemi oehomi chati he'ratin inyupon istintvllayit ωmichkis, kiichvtes.
11. Mωmin heyv naki isti-mωmechikω ittitiiye mωmeche iiyechiichat Kalale tvlωfv rokkω ωfv Kane tvlωfochin Chesvs mωmechit ωmvtes; mωmin simehωnichkitv kerkin imistvlkit ωhhakvsamakvtes.
12. Mωmit rimωyupv Chesvs techokkakat, ichkin, imistvlkin, tωhkvlkit Kapvnyvn tvlωfvn okhvtvpe'chvtes; mωmiis nitta vnvchωme apωkekates.
13. Mωmin ωhhωyanv kiichetv Chusvlki hωmpitv rokkω hayaket ωchvtes, mωmin mvt ana''koechin, Chesvs Chelusalim tvlωfvn ωhhayvtes.
14. Mωmin Chusvlki mi-mekωsvpkv-chωkωrokkω ωfvn wakv† yvpvfiikv, pvchihωwe wiiyakatit apωkin, mωmin chvtω-

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* 10. "And when men have well drunk;" i. e. when they have drunk freely or enough—*imittetayin.*

† 14. "Oxen"—I prefer translating it cattle. The Greek Bous, from which comes Boas, denotes the species, including all genders. The Latin bos comes from the same

kɵnawv isyɵpɵskvlkewɵ sapɵkin, Chesvs ishechvtes.

15. Mɵmin rokkɵ-fvkv chɵtkɵsin istipkitvn hayepɵfvt, wakv, yvpifiikv, isti sɵmvlkvn atɵhiikit mimekɵsvpkvchɵkɵ rokkɵ sɵs-siichvtes; mɵmit chvtɵkɵnawvisyɵpɵskvlkin inchvtɵkɵnawvn inpalahtit, ɵhɵmpitv inrokpa″lit ma wiikvtes.
16. Mɵmit pvchi-hɵwe wiiyakatin, heyvnaki etiin svpeyepvkis kiichit; Chvrki inchɵkɵ niskvchɵkɵn inhayatskvs, kiichvtes.
17. Mɵmin [Tafit ɵwallit kirkɵechvtet] "Chehɵfv mimekɵsvpkv-chɵkɵ-rokkɵ fvtchɵse ɵchvre kɵmiiye ischakɵsapɵsat vmvkirriichkv ischvstime′rɵset ɵmis," maket chɵyvkvtet ɵchetɵmin; mɵmɵf mvt imistvlki vkirriichkv imvlakvtes.
18. Mɵmin [Chehɵfv Ippɵchi tɵyitskat] naki ischekirreyaren nakin pɵhechiichit heyv naki hiiyɵmat mɵmechit ɵmitskehakis?; Chusvlkit imayɵpɵskit, kiichakvtes.
19. Mɵmin mekɵsvpkv-chɵkɵ-rokkɵ litv″-fvkis, mɵhmin nitta tɵtchenɵsin raka-

word. Then comes the Spanish Vaca, from which the Creeks derive waka. It would have been violating even Moses' law to offer oxen in sacrifice.

wahpiit hœeriichares; Chesvs imayωpω-skit, kiichvtes.

20. Mωmin Chusvlkit ωpωnahωyat, heyv mekωsvpkv-chωkω-rokkω hayakati ωrolωpe pale-ωstin-epωhkakin isfωllit hahωyv″tet ωme″tωfvn; nitta tωtchenωsin ahœeriichichke, tetiiyehakis? kiichakvtes.
21. Mωmiis Chesvs heyv mekωsvpkv-chωkω-rokkω kiichat, emi innan ωhmilliichet ωkvtes.
22. Mωmin Chesvs ih″lit rakvwvpiikωfvn hiiyωmen pωkiiche-mvttvs kωmit imistvlke kirrakvtes;* mωmit Chehωfv in Nokchωkv rokkω akvsamit, Chesvs impωnayvten akvsvma′kvtes.
23. Mωmin Chelusalim tvlωfv Chusvlkit hωmpitvrokkω ω″hωyanv kiichakat, inchokke nittan; Chesvs naki istimωmechikω ittetiiyan mωmechin, hechah″kωfvt, sulket hωchifkv ωhhakvsvma″kvtes.
24. Chesvs istihωnvntaki ωmvlkvn kirretωmikv, mωmit istihωnvntaki mωhkirkœe-

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* 22. "By a comparison of those parts of the Old Testament which predicted Christ's rising from the dead, both with Jesus' words, and the *fact* of his resurrection," they were convinced "of the inspiration of the Scriptures, and the divine mission of Jesus."—BLOOMFIELD.

chare kωmekates isti hωnvnwv [efeki] ωfv akirriichkv ωmvlkvn kirretωmikv,

25. Mωñkv Chesvs eyachayechetates,*

Sitintvchke III.

1. Mωmin Falvsevlki isti hωnvnwvt hoerates, mωmit Chusvlki Simmeyvpiiyvt ωmvtes, hωchifkvt Nikωtemvs tates;
2. Ma″tawv istit nire Chesvs immalakit, Rappii, kiichvtes [heyv ωpωnvkv Rappii makitv, chapωchase″, maketvtis] Chehωfvliikat v″tet istimvhayvt ωmitsketat, kerres; heyv naki mωmechichkati isti istωmet mωmechikω ittetayet ωmis, Chehωfvt apaket ωmikon ωmati.
3. Chesvs imayωpωskit, mihin″wωsin mihin″wωsin chekiichiis isti istωmet† sunuchumv hechkit ωmikonωmati Chehωfv,

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* 25. As Jesus knew the hearts of those people, he "did not commit himself unto them," i. e. would not make confidential friends of them; for he knew they would not do to confide in.

† 3. *Isti* [not a man, but a person] Ἐὰν μή τις.

mikkω etvlwv liikati, heh'chekὼs [isafv-chiikekωs], kiichvtes.

4. Mωmin isti achule hahkωfvt kət! istω mit hetskehakis? kət! ichki inhωpωe-tak-hoti hatvm ωhcheyit hitsketetayeha-kis? Nikωtemvsit kiichvtes.
5. Chesvs imayωpωskit mihin''wωsin, mi-hin''wωsin chekiichiis, isti ωewvn ish-echkit, hatvm Pωyvfikchvn [ishechkit] ωmin, ωmekati, Chehωfv, mikkω etvlwv liikati, ωh'cheh'yekωs; kiichvtes.*
6. Mωmin ma apiswv ishechkat, apiswvtω-mis; mωmin ma pωyvfikchv ishechkat, pωyvfikchvtωmis.
7. Mωmin, svnvchumv hitskvranitsketωmis chekiichiiyati istω''mahis kωhmitskvs.
8. Mωmin hωtvlle' istvmiin kωmepat hωtvl-lepetωmis; fωhkin pωhit, ωmichkiisim, istvmiin atit, istvmiin ayati, kirrichkekos: matapω''mωset ωmis, isti Pωyvfikchv ishechkati ate''kati
9. Nikωtemus imayωpωskit, heyv naki hii-yωmakati istω'mit mωmetetayehakis? Kiichvtes.

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* 5. Chesvs emahakv afastvlki semafvtskitv isafvchiike-kωs. Chesvs emvhakv afastvlki ωh'cheyit risahθnkvtkekω tetayis.

10. Chesvs imayƟpƟskit, Islailvlki imvhayvt ƟmichkƟfvt, heyv naki hiiyƟmakati kirrichkekƟhakis?, kiichvtes.
11. Mihin'wƟsin, mihinwƟsin chekiichiis, naki kirhƟyeyatit ƟpƟnahƟye yetƟmis, mƟmit naki heche''yaten, Ɵhkirkoecheyet ontƟmiisim, cheme taki nake chimƟhhƟnayeyati pƟmakvsvmachkekos.
12. MƟmin kɔt! yvmv ekvnv naki sasan chimƟhƟnayakiiyatin akvsvmatskekatinƟmati, istƟ'mit akvsvmachkvrhakis? hvlwe tvlƟfv naki sasan chimƟhhƟnayakiinƟmati.
13. MƟmin isti istƟ'met kawvppiikit hvlwe tvlƟfv Ɵrvte sekƟtƟmis, mƟmiis HƟnvwv Ippochi hvlwe tvlƟfv liikepvtet [ahatopkvtet] tvlkƟsis.
14. MƟmin MƟsiskv lapvtkƟfv* chitton hvlwe atah''rvtet ƟmetƟk; matapƟ''mƟsin hƟnvnwv Ippochi hvlwe atvrkvranetƟmis.
15. MƟmin istiimvt Ɵhhakvsamin Ɵmati,

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* 14. LapvtkƟfv is preferable to ittƟlanƟfv in this place, because the "wilderness" through which the Israelites passed, and in which Moses lifted up the serpent, was not a *timbered country.*

summii''kekωs; mωmiis hesakitv yωksv sekωn ωchepvres.

16. Chehωfv ekvnvisti vnωke'chωsat ωmechiichin Ippochi hvmkωse hichkoechepvte istinwiikvtes; mωmin istiimvt ωhhakvsamin ωmati sumiikekωs, mωmiis hesakitv yωksv sekωn ωchepvres.

17. Mωmin Chehωfv Ippochi yvmv ekvnv atωta'ti ekvnv istin istimirkv ωhchokkoechvranin ωmekates; mωmiisim ma itirωpωten ekvnv istit hesahωkepvren, [ωmvtes.]*

18. Mωmin istiimvt ωhhakvsamin ωmat istimirkv ωhchokkekωtωmis: mωmiisim istiimvt ωhhakvsvmekωn ωmat, istimirkv ωhchokkepvtet ωmis, Chehωfv Ippochi hvmkωse hichkoechepvte hωchif kvn ωhhakvsamekωkv.

19. Mωmin heyvt istimirkv ωmechiichin, hiiyayvke ekvnv yωhcheyet ωmis, istihωnvntaki yωmotske miimvn hiiyayvke

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* 17. Istimirkv ωhchokkθechvranin ωmekates, &c. Christ did not come into the world for the purpose of exercising severe judgment and inflicting *punishment* on the people of the world; but that the people of the world might be saved by his atonement. He will, however, judge the world on the day appointed.

sinhωyv'nen vnωkichvketates in-nak-afvstitvt hωlwahωket ωmikv :

20. Mωmin naωrkitv afvstakati ate''kat hiiyayvkin inhωmichetωkv,mωmit hiiyayvke a-ωhhvtekωt ωmes, aωhhatinωmatti, innak afvstetvt ωhkirketetayet ωmikv :

21. Mωmiis istiimvt nake mihinwvsin afastet ωme'tat hiiyayvke aωhhatet ωmes, Chehωfv mωmekvs kωmatin achokkiiyen innak afvstitvt ωmepat ωhkirkeparen.*

22. Mωmin heyv naki yωmahke inyupvn Chesvs imistvlkin tωhkvlkit Chutea tulωfvn yiichvtes ; mωmit mvn istvpakit, fikhonnit, oksumhωechvtes.†

23. Chani mωmωf eta'n Salvm tvlωfv anakv Envn ωfvn oksumhoechit sarates, mvn oewv itteta''yet ωchet ωmikv ;‡ mvn yiichit, oksumechakvtes.

24. Mωmωf Chani hvti chokω-yekchv apiihωkikω emωñkikv.

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* 21. That it may be manifest that his actions are according to God's will.

† 22. Oksumhωechvtes, i. e. Through the medium of his disciples; for Christ did not himself baptize.—See chapter 4 : 2.

‡ 23. Whether the Greek hudata polla means "much water" or "many streams," it is evident that John would not wish either for affusion.

25. Mωmωf Chani imistvlki apvlwvt Chusvlkin eyachayechkvn ittimωpωnayechaket emωchvtes.
26. Mωmin Chanin aωh'hawit, pωpωchase'' tωyitskat; kiichakkit, ma Chωtvn ωerokkω irtvpalv ma echepakvñke, ma isti pωmωhhωnayichkvñket, ma ma''hωsat oksumhoechin, isti ωmvlkvt aωh'hawepis, heh'chvs! kiichakvtes.
27. Chanit imayωpωskit, isti nakit inhechiikekωs, hvlwetvlωfv vten imhωyin ωmekati, kiichvtes.
28. Mωmin chintaki ma''hωsat vnfvtchechvt ωmatskis Kliist tωyakωs; mωmiis ma ehomvn achatot-hωyvte tωmiis, makiiyvñke.
29. Mωmin ma isti, hokte ωchatit ma hωnvnwvt istepiiyaranat inhisse ma isti hoere mωpωnvkv pωhat istvma''hin afatsketωmes ma hωnvnwv istepiiyat impωnvkv pωhat ωmechiichekv: mωñkv heyv amafvtsketv mωmωsin sωhfvtskepis.*
30. Eme [akasvmkv] ωh'hatvlakit iiyvrane

* 29. In this verse John explains to his own disciples his oft-repeated avowal of his inferiority to Christ, by telling them that he pretended to be no more than the friend of Christ; that his relation to Christ was similar to that of an attendant or friend who waits upon a man that is to be married. John rejoiced at the success of Christ's ministry.

tɷmis; mɷmiis vntawvt chayɷpoklatkit iiyvranetɷmis.

31. Eme hvlwe atat ɷmvl ɷhfvñketɷs: mɷmiis ekvnv hechkvte ta'wvt ekvnvlkit ɷmepis, mɷmit ekvnv naki sasan ɷpɷnayechetɷmes: mɷmiis emi hvlwe tvlɷfv atat tawvt ɷmvlkvn ɷhfvñketɷmis.

32. Mɷmin naki hechvtet, mɷmit pɷhvtet ɷh'hɷnayit ɷmiisim nvpvt immɷh'hakvsvmvkikɷt ɷmis.

33. Mɷmiis ma mɷh'hakvsvmmakatit mɷh'hakvsvmkv mehin'wvse inhakaketɷmis Chehɷfv mihin'wvse tɷmati.

34. Chehɷfv istiimvn atɷtvtin ɷmati, Chehɷfv mɷpɷnvkvn ɷpɷnayet ɷmes; Chehɷfv Pɷyvfikchv emachayechɷset emit ɷmikɷkv.

35. Irkit Ippɷchin vnɷke''chɷset ɷmit; naki ɷmvlkvn iñki ɷfvn imvtet ɷmis.

36. Mɷmin istiimvt Ippɷchin ɷh''hakvsamin ɷmati hesakitv yɷksvsekɷn ɷchepet ɷmis: mɷmiis istiimvt Ippɷchin ɷh''hakvsvmekɷn ɷmati, hesakitv hecheka'res; mɷmiis Chehɷfv inchvpokketvt ɷh'fikhɷnne emɷñkvtares.*

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* 36. Whoever believes on Christ with all his heart, is *already* in possession of eternal life: but whoever does not believe on Christ, is *even now* under the wrath of God.

Sitintvchke IV.

1. Mωmin Falasevlkit Chani imistvlki haye oksumhoechvten risinsulken Chesvs imistvlki hahiichit oksumhoechvten pωhakvten Chesvs kerrωfvt.*
2. (Mωmiis Chesvs eme mahωsat oksumhoechekates, mωmiis imistvlkit oksumhoechit ωmvtes,)
3. Chutea tvlωfvn ωsiiyit, hatvm Kalale tvlωfvn rωhcheyvtes.
4. Mωmin Samale tulωfvn rittehωyvnvranet ωmetates.
5. Mωmin Samale tvlωfvrokkω ωfvn tvlωfochi Siika hωchifket liikan alakvtes; mωmit Chākvppi ippochi Chωsif ekvnv enaki inhayepvte liikan anakv, tates.
6. Mωmin Chākvpi imωewv-inkorkvt mvn liikvtes. Mωmin Chesvs yakapat hωtωsekv ma ωewv inkorkvn yωh'liikvtes; mωmωf fvtchv-liikat ma''he tates.†

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* 1. "Made and baptized," imistvlki haye oksumhωechvten, &c. Note: John and Christ's disciples "made" disciples, and *then* baptized them. This was according to the order of the commission given afterwards—"He that believeth and is baptized." To make disciples *by baptizing them* would be a singular method of converting the world.

† 6. The Jewish 6th hour, corresponded to our 12 o'clock.

7. Mωmin Sāmālevlki hωktet, ωewvn chawvranit, alakin: iskitvn vmmis; Chesvsit kiichvtes.
8. Mωmωf Chesvs imistvlki hωmpitvn nisvkvranit tvlωfvn apeyepetωkv.
9. Nak istω″matin! Chusvlkit ωmitsketωfvt kωt iskitvn vmpωhichkehakis? Samalevlki hωktet ωmepiiyatin; Chusvlki Samalitvnvlki timinherokkekωt* ωmv′ketωfvn,—Samalitvnvlki hωktet Chesvs kiichvtes.
10. Chesvs imayωpωskat, istiimvt iskitvn vmmis chekiichitωka′ti, mωmit Chehωfv immirkvn kerrichkvtin ωmati; chemimiit impωhichkvntωmis, mωmin ωewv-wenaken chemvntωmis, Chesvsit hωkten kiichvtes.
11. Hωnvnwv tωyitskat, ωeinkωrkv sωfket ωmin, sokchowkv† ωchichkekω tωmis;

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* 9. "Timinherokkekωt," were not friendly. To say that "the Jews have no dealings with the Samaritans," as in the English Testament, is saying too much; for in the 8th verse it is said, "the disciples were gone into the city to buy meat." Surely they had some sort of dealings, but they were not friendly.

† 11. Sokchowkv corresponds with ἄντλημα, antlama, "a bucket."

mωmetωfvn kωt istvmiin ωewv hesakin ωchichkehakis? hωktet Chesvsin kiichvtes.

12. Mωmin porki Chekvpi eme mahωsat mωmin inhωpoetakωchi, mωmin imapoekv, iskakvten; ωe-inkωrkv pωmipvtet ωmatin; mωmatin kωt mvn ωhfvñkichketωhakis? hωktet Chesvsin kiichvtes.

13. Mωmin istiimvt heyv ωewvn eskin ωmati, hatvm ewvñ"kvres; Chesvsit hωkten imayωpωskit kiichvtes;

14. Mωmiis istiimvt ωewv vni emiiyatin eskin ωmati, svnvchumv ewvnii"kekωs;* mωmiis vni ωewv emvranayati ωeinkωrkv ωewv alowke emωñkvt emeωfvnliikvres, mωmit hesakitv yωksv sekωn ωhcheyetωmvres.

15. Hωnvnwv', ma ωewvn ah"mitskin, svnvchumv chawvñ"kikωt, mωmit alakiit yechawvka'ren, hωktet Chesvsin kiichvtes.

16. Ah"yit, chehin rinhωhii'kit, era"lvkvs, Chesvsit kiichvtes.

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* 14. "Svnvchumv ewvnii"kekωs," &c., shall never thirst. Thus it is with all who truly enjoy the Spirit and grace of Christ; they shall never thirst again. "They shall hunger no more, neither thirst any more."—Rev. vii. 16. But the joys of this world are evanescent, and unsatisfactory. Like water, they satisfy for a moment, but we soon thirst again.

17. Hɵktet imayapɵskat, chahi ɵchakɵs, kiichin; chahe ɵchakɵs makitskat istɵñkvn ɵkepitskis Chesvsit kiichvtes.
18. Mɵmiis chehetaki chah″kepin ɵchitskvtet ɵmis, mɵmin ma hɵnvnwv ɵchitskati chehetɵkɵt ɵmis; mɵñkv heyv makitskat mihinwɵsen ɵkepitskis.
19. Ɵwallv tɵyitskin chekerriis; hɵktet imayɵpɵskit, kiichvtes.
20. Pɵrkvlki heyv rvni-hvlwin ɵh′hemekɵsvpa″kvtet ɵmis; mɵmatin Chelusalvm tvlɵfvmiin isti remekɵsvpvranet ɵmis chintaki makatsket ɵmis.
21. Hɵkte′, vmɵh″hakvsvmvs; hvssi-iskirkv alvkvres, mɵmin heyv rvni-hvlwi tɵkɵn, mɵmit Chelusvlvm tvlɵfv tɵkɵn Chvrkin emekɵsapatske ɵchvres; Chesvsit kiichvtes.
22. Nakin emekɵsapatskati kirrachkekɵt ɵmis; mɵmiis pɵntawvt nakin emekɵsapeyattih kirrakes; Mesiiyv Chusvlki tɵmepikv.*

* 22. "For salvation is of the Jews," i. e. Christ or Messiah, who is the author of Salvation, was of, or *from* the Jews. Bloomfield says: "There is a reason suggested why the Jews should best know the mode and the place of the national worship; namely, since from them the Messiah was confessedly to spring."

23. Mωmin hvsi-iskirkv alake″ωt, hiiyωmati alakis, mωmωf mihinwωse emekωsapvlki Irkin mihin″wωse, pωyvfikchv ωfvn mekωsvpvkvres; Irki ma ωmakatit mekωsvpvre kωme tωmikv.
24. Chehωfv Pωyvfikchv tωmis, mωmin ma emekωsvpakati, mihin″wωse pωyvfikchv ωfvn mekωsvpvkvranat tvlkωset ωmis.
25. Mesiiyv, Kliist kiihωchat, alvkvranat kerriis; mωmin mvt alakωf nakωmvlkvn pωmωniiyvres; hωktet Chesvsin kiichvtes.
26. Vni chimpωnayayatit mvt tωyiis, Chesvsit kiichvtes.
27. Mωmωfvn imistvlkit yiichvtes, mωmit hωkte ittimpωnayatin istω″mahis kωmakvtes: mωmiis nakin kωmit, heyv hωkte ittimpωnayit ωmitskehakis? hvti nvpvt kiichekates.*
28. Mωmin hωktet ωe-ischowkvn wiih′kit, yefωliikit tvlωfvn, rωchehyit.
29. Isti hωnvnwv naki istωmiivte ate′kat

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* 27. "Hθkte ittimpωniiyatin," &c., wondered that he talked with woman. The article is omitted in the Greek, and as there is no article in Creek, I will not say *ma* hθkte, *that* woman. No doubt the disciples thought strange that their Teacher should condescend to talk with any woman, especially as it was not customary in that age and country.

ɷmvlkv vmɷnayatin, ah″wit hechvkis; heyvt Kliist tɷhakis? hɷktet hɷnvntakin kiichvtes.

30. Mɷmin tvlɷfv asɷssit, Chesvs inyiichvtes.
31. Mɷmin mɷmema″hɷsɷf imistvlkit, Pɷpɷchase tɷyitskat, hɷmpvs. Kiichakvtes.
32. Mɷmin hɷmpitv ɷchepiis hɷmpepiiati mɷmiis chintaki kirrachkekɷs, Chesvsit kiichvtes.
33. Mɷmekv imistvlkit, istiimvt hɷmpitv simalakehakis? ittekiichakvtes.
34. Mɷmin vnhɷmpitv achatɷtvte naki kɷmatin immɷmechit atɷtkitv rispɷetvt ɷmepis, Chesvsit kiichvtes.
35. Mɷmin hiiyɷmati hvti hvsi ɷstit ahɷsket ɷmis hiiyɷ hakvranat makatskekɷhakis? Mɷmiis hulwen afvnnakvkis, chvpɷfvn ɷh'hechvkis; hiiyɷmat ɷkhvtkvkepit hiiyɷ ɷrepis.
36. Mɷmin istiimvt hiiyɷ tachatit fekitv inhechketɷmis, mɷmit emete hesakitv yɷk″svsekatin vttelɷyepe tɷmis; mɷmin ma fikkiiyaten, mɷmin ma tachatit tepakvt afvtskvkepe tɷmes.*

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* 36. Like as the farmer is fully compensated for all his toils, whether for sowing, ploughing, or for reaping and gathering; so will Christ's faithful ministers receive a

37. Mωmin "hvmkit fikkiiyin, etvt tachin," makitv heyvt mihinwiichωset ωmis.
38. Mωmin ma ωh'hatωtkatskekatin ichitω-takiiyvñkis hiiyω vtelωyachkvren: isti etv atωtkvten sωh'cheyit seinlωpiiche—pachkis.
39. Mωmin Samaletvnvlki ma tvlωfv apωkatit sulket ωh'hakasvmma''kvtes, ma hωkte nakωmvlkv istωmiiyvte vte''kat vmωniiyis ma make kirkωechatit ωmechiichin.
40. Mωmin Samalitvnvlkit inyiichωfvt, akωchωknωsiis epω pakit fikhωnnvs, kiichakvtes; mωmin nitta hωkωlin apakit fikhωnnvtes.
41. Mωmin ma risinsulket ωh'hakvsvma'kvtes emema'hωsat imωpωnvkvt ωmechiichin;
42. Mωmin hωkten kiichakvtes, hiiyω'mat ωh'hakvsames, mωmiis chemi makitskvtet ωmechiichikωs, pωmi ma'hωsat pωhepet, heyvt mihin'wωse Kliist, yvmv ekvn-isti Hesahωechvt ωmepin, Kirrepes.*

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blessed reward for sowing "the good seed," and for gathering souls into the kingdom. "In due season we shall reap if we faint not."

* 42. "We know that this is the Savior of the world." Not of the Jews only, but of the Samaritans, and of all nations in the world. "*Whosoever* feareth God, and worketh righteousness, is accepted of him."

43. MѠmin nitta hѠkѠlit inyvfya'kin Samale tvlѠfvn ѠssiI'yit, Kalvle tvlѠfvn rѠ''che'yvtes:

44. ѠwalvimmittvlѠfva'tawv arokkoehѠchekѠt Ѡmvntis, makit Chesvs emema'hѠsat kirkoechvtes.

45. MѠmin Kalvlevlki Cheluselvm tvlѠfv hѠmpitv rokkѠ chakkѠf follit Chesvs nakѠmvlkv mѠmechat hechakvtet-ѠmIt, mѠmvtet ѠmIkv Kalvle tvlѠfvn Chesvs emvlakѠf, Kalvlevlkit emafatskakѠsvtes.

46. MѠnkv KalvletvlѠf rokkѠ ѠfvKani tvlѠfochin Chesvs hatv'm alakvtes, ma Ѡewv ѠehѠme-chati hayvte e'tawvn MѠmin isti-inhoeretv·achake* ippochit Kapvnevm tvlѠfvn iminnoke tates.

47. MѠmѠf Chesvs Chutev tvlѠfv aѠ'ssit, Kalvle tvlѠfvn rѠhcheyin pѠhѠfvt,ѠhI'hayit, aokhvtvpiikit, chvppochin vnchvfikniichvs, elvranѠset ѠmIt Ѡmechiichin, iiyaskѠsit kiichvtes.

48. MѠmin Chesvs impѠnayit, isti-naki mѠmechikѠ-ittitayat, naki mѠmin hechich-

* 46–49. "Isti inhθeretv achake." On the meaning of the Gr. *Basilikos*, commentators are not agreed. If it mean an officer of the court, or a *courtier*, then it might be rendered into Creek, thus—*MikkѠ emvhakv afastv;* but I do

kekω ate'kat, akvsvmichkekω ittetayis kiichvtes.

49. Mωmiis aokhvtvpkvs, hωpoewochi elekωt emωñkin, isti inhoeretv achakat Chesvsin kiichvtes.

50. Mωmin istωñkon v'repvs, chippochi chinchvfiknepis; Chesvsit kiichvtes. Mωmin hωnvnwv Chesvs ωpωnvkv impωnayan akvsamvtes; mωmit yefolkepvtes.

51. Mωmit okhatvpkepit ayωfvn insvlvfkvlkit vnrapakvtes, mωmit chippochi chvfiknepis, makit imωnayakvtes.*

52. Mωmωf hvssi iskirkv istω'mωfvn inhi're hakit ayvthakis? kiichit; imapω'hvtes; poksvñke hvssi iskirkv hvmkat ma'hetates, hepitkitv akvsappvñkis, kiichakvtes.

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not like the Creek word *afastv* in this connection, and hence I use the phrase synonymous with "a man of high standing."

* 51. "His servants," &c. In the Greek the word is *douloi*, from *doulos*, a slave. Liddell and Scoot say *Doulos*, a *slave, bondman*, strictly one born so, opposed to *andrapodou*. Donnegan: *Doulos*, a slave; a servant as opposed to *despotas*, a master—a servant of a monarch. Schrevelius: *servus*. The Creek word *svlvfki* primarily means a *prisoner;* but as the Indians anciently made slaves of their prisoners, it came, in process of time, to denote one who is a slave by birth or purchase.

53. Mωñkv irki, hvssi iskirkv mama″hωsan Chesvs chippochi chinchvfeknis kiichit ωkvtetat, kerrvtes: mωmin emima″hωsat akvsamin, chokω-ittim-vtehkat ωmvlkvt akvsvma′kvtes.
54. Mωmin Chutev tvlωfv aωssii′yit Kalvle tvlωfv erωhchehyωf naki-isti-mωmechikω-ittetayat Chesvs mωmechat, heyvt risahωkωlat, tates.

SITINTVCHKE V.

1. HEYV emωh′yupvn Chusvlki in-hωmpitvrokkvt ω′chvtes, mωmin Chesvs Chelusalvm tvlωfvn ωh′hayvtes.
2. Hiiyωmat Chiluselvm tvlωfv yvpifiikv wiikv* ana′kvn okhvssi ha′ya′kvtet mvn liikis, Hepluvlki Pervstv, kiichet hωchife-

* 2. "Yvpifiikv wiikv," *sheep market.* I have here followed our English translation, though it is the opinion of many learned commentators that it should be *yvpif iik' hθti imahowke,* the *sheep gate* alluded to in Neh. iii. 32. Through this gate it is said "the cattle came that were to be sacrificed in the Temple."

tates; mᏫmit sᏫh'hapettv chahkepe ᏳchetᏫmis.

3. Heyv sᏫhhapettvᏫfvn innᏪkhᏫkvlki sulkema''hit lᏪmhvtes, tᏪrwv hechv''kekat, mᏫmin isti inyvkvp'kv vnnvtta''kat, mᏫmin ena ta''la''kat, Ᏻewv oknike'yvren emeha-ka'kvtes.
4. ChehᏫfv imistit ma Ᏻewv rokhatapkit Ᏻketv Ᏻchen oknikeyiichet Ᏻmikv; mᏫhmᏫf istii ta''wvt inhᏫmvn rokhᏫerin Ᏻmati chvfeknvtes, inanᏪkkitv istᏫ''mvken ᏳchvtetᏫ istᏫ'miis.
5. MᏫmin isti hᏫnvnwv hvmkit mvn wokkvtes, innᏫkkvte vte''kat ᏳhrᏪlᏫpe pale tᏪtchenin chinvpᏫh'kake Ᏻriichet.
6. MᏫmᏫf Chesvs istit wokkin hechit, hᏫfᏫni mahin mᏫme hᏫervtetᏫmin kerrᏫfvt, kᏪt chechvfikniihᏪchvre cheache tᏫhak's?;* Chesvsit kiichvtes.
7. Isti Ᏻewv oknikeh yᏫf okkvssi sachok-

* 6. *Do you wish to be cured?* It is thought to be very strange by some that the Savior should ask this of a man who had been sick 38 years; but we should consider that *faith* in the Great Physician was *essential.* There are many poor sinners who have been sin-sick a much longer period, and yet they do not wish to be cured. To such the Savior still says, "Do you wish to be cured?"

hatvpkvren ωchakos, mωmiis aωh'hatiiyω-fvn isti etvt chahomvn rokhoerepin ωmis, isti innokkat imayωpωskit Chesvsin kiichvtes.

8. Ahoeii'rit, chimpvtakv chah''wit, vrepvs; Chesvsit kiichvtes.

9. Mωmin ayokhvm'kωsin isti hωnvnwv chvfikne'pvtes, mωmit impvtakv chaweh'pit, yakape'pvtes; mωmin ma nittv ma'hωsat nittv-chakoche, ta'tes.

10. Mωmin Chusvlkit ma isti chafikniihωchatin mochvnitta nittachakochi tωmepis, chimpvtakv sayepitskvre ahakv vnrvpet ωmis, kiichakvtes.

11. Mωmin ma isti chachvfikniichati ma'hωsatit e''tawvt chimpvtakv chahwit yvkvpvs chvkiichin ωmiis, kiichit imayapωskvtes.

12. Hωnvnwv istωmet chimpvtakv chah'wit yvkvpvs chekiihchehakis? kiichit impωhakvtes.

13. Mωmin ma hωnvnwv chvfikniihωchati istiit ωmati kirrekates, Chesvs etiin ayepet ωmikv, istit sulkemahit mωmωf mvn follekv.

14. Ma mωhyupvn Chesvs mekωsvpkv chokω rokω ωfvn ishechvtes; hehchvs, chechvfiknii'hωchvtetiis, svnvchomv naωrrii'-

kichkvs, mωmichkin ωmati naki risinhωlwakiis echωhalaki wiites, kiichvtes.

15. Ma isti hωnvnwv ayepvtes, mωmit Chesvs chvchvf iknii'chit ωmvñkis makit Chusvlkin imωnayvtes.

16. Chesvs heyv naki hiiyωmakat nittachakochi nittan mωmechit ωmikv Chusvlkit ωpωnayechit, mωmit elechitvn kωmakvtes.

17. Mωmiis Chvrki atωtkin vnewω'atωtkiin hiiyωmat ωrit ωmis, Chesvsit imayωpωskit kiichvtes.*

18. Nitta chakochi kachati tvlkekos, mωmiis Chehωfvt Chvrketis makit, Chehωfv itte tii hvmkin ehoeriichis kiichakit elechitv kωmat ωhhatvlakin Chusvlkit hωpωyakvtes.

19. Mωmωf Chesvs imayωpωskat, mihin'wωsin, mihin'wωsin chekiichakiis, Ippochi tvlkωsat nakin ωhmikωs, mωmiis, Irki naki istωme'chatin hechit, mωmin nak istω'miis mωmechatin, ma'tawvn Ippochi mωmechetωmes, Chesusit kiichvtes.

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* 17, 18. It is evident from these, and kindred passages, that the Father and the Son had the same will, and also the same power; and we should therefore honor the Son upon the very ground that the Jews hated him; namely, *because he was equal with God.*

20. Irki Ippochi vnωke'chωsit ωmikv, mωmit naki istωme'chati vte'kat ωmvlkvn hechiichet ωmes: mωmit heyv naki atotkitv ωchat sinrokrokken hechiichvres, mωmin istω'mahis kωmepachkvren.
21. Irki pvsatkvtetiis asapoklechit hesahoechet ωmikv; matapω'mωsin Ippochi istiimvn kωme'pati hesayechet ωmes.
22. Irki nvpvn ωfvtchechekωt ωmikv; mωmiis infvtchechkv ωmvlkvn Ippochin inwiikvtet ωmis.
23. Isti ωmvlkvt Ippochin arokkoechvren, Irki arokkoechati etapω'mωsin. Istiimvt Ippochin arokkoechikon ωmati, Irki atωtvtewω arokkoechekωt ωmes.
24. Mihinwωsin, mihinwωsin chekiichakiis, istiimvt vmωpωnvkvn pωhhit, achatωtvten ωhhakvsaminωmati, hesakitv imeyωkvsekωn ωchepis,* mωmit istimirkv ωh'cheyeka'res; mωmiis ilkv inhωyvne'pit hesakitv ωrepet ωmis.
25. Mihin'wωsin, mihin'wωsin chekiichakiis,

* 24. Here we are taught that it is necessary, 1. To hear the Gospel—vmωpωnvkvn pωh'hit; 2. To believe on God—acnatωtvte ωh'hakvsamin, &c.; 3. That such *have* everlasting life—hesakitv, &c. See note on chapter III., 36th.

hvsi iṣkirkv atetɔt, hiiyωmat alvkes, mωmωf pvsatkvte Chehωfv Ippɔchi mωpωnvkv inha'ke pωhvkvres, mωmin pωhakatit hesahωkares.*

26. Irki eme ωfv hesakitv ωchepet ωmikv, mata pωmωsin Ippɔchi eme ωfv hesakitv ωchepvren immipvtet ωmis.

27. Mωmit isti infvtchechit mωmit istimirkv ωhchokkɔechvranati wω yikchitv emvtes, Hωnvnwv Ippɔchi tωmikv.

28. Heyv naki istω"mahis kωh matskvs, hvsi iskirkv alakvranet ωmikv, ma ωfv inhωpilkv ωfv ateh'kat imωpωnvkv inhake pωhvkvres,

29. Mωmit asapoklares, mωmin naki hera'ke afvsta'kvtet asapvkii'lit hesakitv imeyωksvsekωn sωh'cheyepvres; mωmin naki hωlwaki afastvtet asapvkii'lit istimirkv imeyωksvsekωn sokcheyepvres.

30. Vntvlkωsin ωmati nakin ωh'makω's; pωhiiyatit ma'tawvn fvtchechiiyetωmis: mωñkv fvtchechiiyati fvtchvt ωmis, vnnie'tawv kωmepiiyat ωmekωkv, mωmiis

* 25. Alluding, no doubt, to such as are "dead in trespasses and sins" (Eph. 5; 14). Those who hear the Gospel, and believe it, *hesahωkares*, "shall live." I incline to this opinion, because the Savior says, *hiiyωmat alvkes, is now come*, &c.

Chvrki achvtɷtatet mɷmikvs Kɷmatit ɷmis.

31. Vni e'tawvt eyɷhkirkɷechepiin ɷmati, kirkɷechiiyat mihin'wv tɷkɷt ɷmes.*

32. Mɷmiis etvt achɷkirkɷechet ɷmis, mɷmin ma achɷkirkɷechat, mihinwvt ɷmin, kerriis.

33. Chanin ɷhtɷtatskvtes, mɷmin mihin'wɷsin ɷhkirkɷechvtes.

34. Mɷmiis isti kirkɷechvre vnkvsvpkikɷs; mɷmiis heyvnaki makiis hesahɷkepatskvren.†

35. Chanit ahetke finke hiiyaya'kɷsvtes: mɷmin inhiiyayake ɷfv akɷchɷ'knɷsin afvtskitv akvsvmachketates.

36. Mɷmiis Chani achɷfvtchechv sinrokken ɷchiis: Chvrki atɷtkitv rispɷyvraniiye amvten, atɷtkitv ma ma'hɷsan mɷmechii-

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* 31. The seeming discrepancy between what Christ says here, and in chap. 8: 14, is easily solved. In this verse he is speaking of his testimony as man; but in 8 : 14 he speaks of his testimony as God. He possessed both natures—human and Divine.

† 34. The sense is, I need not, or I accept not the testimony of man; but for *your sakes*, or that you may be saved, I refer you to John's testimony concerning me. It was an argument suited to them, because they believed John to be a prophet.

kv, mvt achωhkirkoechet ωmis. Chvrki achvtωtate, tatetωk.

37. Chvrki emema'hωsat achvtωtatet, achωhkirkoechvtet ωmis. Istω'fiis imωpωnvkv inhake pωhvtskvtesekos, mωmit ena hitskv hechatskvte sekos.

38. Imωpωnvkv echωfvtaki fikhonne ωchatskikos, ma atωtvten mvn ωh'hakvsamachkekωkv.

39. Chehωfv mωpωnvkvn ischωyvkvten ωh'hakettechvkis; ma ωfvn hesakitv yωksvsekωn ωches kωmatskikv, mωmin ma mama''hωsat achωhkirkωechet ωmis.

40. Hesakitv ωchepvn tωmatit a achωhawv, rω''matskikos.*

41. Isti achvrokkoechvre vnkωsvpkikos.

42. Mωmiis chekerrvkiis, Chehωfv imvnωkitskv echωfvtaki ωchatskekos.

43. Chvrki hωchifkv ωfvn alakiit ωmiiyain, vminhera'tskekos: mωmiis etvt e'me

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* 40. I spent more time on this short verse than on any other in John. I trust it is right. "Life have that ye might, to me come you will not." *A achωhawv, rωh''mats kekθs*, has nine vowels and as many syllables, and is extremely difficult to pronounce. In English we would accent "*not*"—Ye will *not* come, &c. The Creeks place the accent differently; and *kθs*, or not, comes last.

ta'wv hœchifkv œfvn alakin œmati, ma ta'wvn iminheratsketœmes.

44. Mœmin arokkœechkv Chehœfv ainkvpvke tvlkœse alakatin hœpœyekœt, mœmiis cheme etawv ittirokkœechkvn hœpœyatskin œmati, kœt, istœ'mit akvsvmachkvrhakis?

45. Irki ehomv œpœnvkv epœrahechvres kœme akirrii''chatskvs: mœmiis isti hvmkit echerahe''chvkis, ma Mœsis iminhœ'nratskati mahœsatit.*

46. Mœsis mœhhakvsamatskatin œmati, uniwœ vmœh'hakvsamatskvn tœmis, mvt achœh milliiche chœyvtet œmikv.†

47. Mœmiis Mœsis chœyvten akvsvmatskekœn œmati,‡ kœt, istœmit vmœpœnvkv akvsv-

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* 45. i. e. "Think not that I will accuse you to the Father. This I *need* not do, since Moses and his writings will be sufficient accusers; i. e. Ye will be condemned for not believing his writings, which testify of me, both by express predictions, and by typical representations."—*Bloomfield.*

† 46. "For he wrote of me." See particularly Deuteronomy 18 : 15, 18; and also in many other parts of Moses' writings.

‡ 47. How can it be expected that ye will believe me, when ye will not even believe Moses? "ma Mœsis iminhθ'nratskati," "even Moses in whom ye trust." Those who will not believe and be saved, who enjoy the ordinary

matske itttitiiyehakis? [Chesvsit Chusvlkin kiichvtes.]

Sitintvchke VI.

1. Heyv naki hiiyωma'hki imωh yupvn Chesvs ωe-hosse rokkω* Tiipelevs hωchifakit, mωmit hvtv'm Kalvle hωchifkatin, itωhtiikvtes.
2. Mωmin isti-naki-mωmechikω-ittitiiyatin mωmechit isti innokhωkan ωhmωmechin hechakekv, isti sølket achokkvpeyvtes.
3. Mωmin Chesvs rvnni-hvlwin ωhchimiikit, imistvlkin apakit mvn liikvtes.
4. Mωmin Chusvlki-inhωmpitv-rokkω Ωhhωyanv hωchifakatit mωmωf ωrvra'nvtes.
5. Mωmωf Chesvs hvlwen afvnna'kit isti

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means of grace, would not believe if one were to rise from the dead.

* 1. *ωehθsse rokkω.* The lake of Gennesareth, which is but thirteen miles in length and five in breadth, is called the Sea of Tiberius, or the Sea of Galilee. I do not give it the appellation ωehvtki—a sea—but *ωehθssi rokkω*, a large lake.

sulki-mahit inyiichin he'chvtes; kɵt istvn hɷmpitv nissen heyv-isti hɷmpakvrhakis ?, Fillipsin kiichvtes.

6. (Mɷmin heyvn makvtes makvsvmkv inkirretvn kɷmit; emima'hɷsat naki mɷmechvranat ke'rrekv.)
7. Chvtɷkɷnawv palihɷkɷlin chinvpɷhkakin* hɷmpitv isnesvkiis imittitiiyahkekɷs: ɷmvlkvt istɷmɷsin hɷmpaketɷ istɷmiis, Fillvpsit imayɷpɷskit kiichvtes.
8. Heyvn chepvnet tvkliiki chohkepe mɷmit rvrɷ lɷpɵtskɷse hɷkkɷle ɷchet saris; mɷmiis isti sɵlke mɷmvte'kat istɷmechkv·ɷ'ñkɷt̃ ɷmes;
9. Imistvlki hvmki, Antru hɷchifkat, Siimvn Petv ittichokkat, Chesvsin kiichvtes.†
10. Isti apɷkvkis, kiichvs, Chesvsit kiichin; mɷmin pahit ittitayet ɷmikv; ɷmvlkvt apɷkvtes, mahɵnkvtkv chɷkpi-rokkɷchohkepati mahetates.
11. Mɷmin Chesvs tvkliiki chah'wit, Irkin

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* 7. George Campbell says that two hundred pennies= £6 5s. Bloomfield, on the parallel passage (Mark 6 : 7), says; "There is reason to think that the sum in question was a proverbial one, for a sum of money exceeding the inconsiderable; as we say, a good round sum."

† 8, 9. The Creek idiom requires their transposition.

ωh'hakvsamωfvt, imistvlkin awvhiilin, imistvlkit isti-apωkan awah'lvtes, mωmin rvrω wω'' matapωmin awah'lvtes, imittitiiyake vlken.

12 Mωmin isti chvporrakeh'pωfvn Chesvs imistvlkin hωmpitv-wωkotskin ahωskatin atelωyvkis, mωmin nak sumkekaren, kiichvtes.

13. Mωñkv ma tvkliike chohkepe isti imittetaye hωmpahke ahoske wωkotske itωh'hvtelωyat svkkv palin hωkωlωhkakin fvtsfiichvtes.

14. Mωmin Chesvs isti-naki-mωmechikω ittitayatin mωmechin hechohkωfvt, mihin'wωse ma ωwallv yvmv ekvnv alokkvranatit ωmis, istit makakvtes.

15. Mωñkv Chesvs inyiichit yikchetv ωhfvnniikit issit immikkωn hayvkvranin kerrωfvt, hatv'm emitvlkωsit rvnni-hvlwin ωhchimkepvtes.*

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* 15. After this miracle the people began to conclude that Christ was that prophet (or the Messiah) that was to come into the world, according to the prediction of Moses, (Deut. 18 : 18,) and they therefore wished to make him a king, according to their political views concerning the Messiah. Jesus, however, retired to the mountain alone. Thus should every Christian do when sinners flatter—*retire alone.*

16. MƟmin yvfki ƟrƟfvn imistvlkit ƟehƟssirokkƟn okhvtvppechvtes,
17. MƟmit pirƟchekƟn rƟtehiikit, Kapvnevm tvlƟfv Ɵhfvtchvn tƟhtayechvranit isvpeyvtes: mƟmƟf yƟmƟtsketates, Chesvs hvti imvlvkkekƟ emƟñkvtates.
18. MƟmin hƟtvlle rokkƟt ƟhhƟtalekv ƟehƟsset lowkvtes.
19. MƟmin ka, fa, kit akerkv ƟstatI mahin* sƟriichƟfvn, Chesvs ƟehƟsen Ɵh'yvkapit pirƟchekƟn anakƟechit alakin hecha'kit, impiñkvlakvtes.
20. MƟmiis vnitis, pinkvlah'kachkvs; Chesvsit kiichakvtes.†
21. MƟmin isafatskakƟsit pirrƟchekƟn aƟhpiikakvtes, mƟmin achewesekƟn pirƟchekƟt ma ekvnv ape'yvten rvcha'kvtes.
22. Rimpoksin isti ƟehƟssi tvpa'lv sapv'klatit, pirƟ etv sekƟtƟmin hechakit, mƟmiis ma pirrƟ imistvlki Ɵh'teh'kat tvlket Ɵmin; mƟmin Chesvs imistvlki apakit pirrƟ Ɵhcheyekates, mƟmiis imistvlki tvlket apeyepvtes:

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* 19. "Between three and four miles."—G. Camp.

† 20. *Vnitis*, it is I. "That one word, [vnitis] is sufficient to allay all storms, and to calm a thousand tempests." "Say but, O Savior, *It is I*, and then let evils do their worst."—*Burkett.*

23. Mωmiis pirrω etvt Tiipelevs tvlωfv awat ma Chesvs Irki akvsahmωf hωmpitv hωmpakvte vnakvn yiichvtes:
24. Mωmωf Chesvs sekωn, imistvlkiwω sekωn, hechakikv; emi wω pirω vtihiikit Chesvs hωpωyit, Kapvnevm tvlωfvn yiichvtes.
25. Mωmin ωehωsse-rokkω tvpalvn ishechakωfvt, Pωpωchase', kωt istω'fvn yvmv alakitskvt hakis? kiichakvtes.
26. Chesvsit imayωpωskit, mihinwωsin, mihinwωsin, chekiichakiis, isti-mωmechikωittitayat mωmechaye hechatskvtet ωmikωs, mωmiis hωmpitv chechapωre hωmpatskvtet ωmechiichin chahωpωyatskis kiichvtes.
27. Hωmpitv sωmkωsan imvtωtkit ωhmachkvs; mωmiis hωmpitv hesakitv. Yωksvsekωn ωchan imvtωtkit ωmvkis; ma Hωnvnwv Ippochi chemvkvranatin, mvn Chehωfv Chvrki iswiikipvtet ωmikv.*
28. Mωmωf nakin istωmeyatit Chehωfv imatωtkitv atωtkeye ittitayehakis? kiichakvtes.
29. Chesvsit imayωpωskit, ma Chehωfv atω-

* 27. *Iswiikipvtet*—"confirmed, authorized, commissioned as it were with a seal, with which contracts and orders were sealed."

tvten ωh'hakvsvmatskvret, heyvt Chehωfv imatɵtkitvt ωmis kiichakvtes.*

30. Mωñkv nakin pωhechiichitskehakis? ma hecheye echωhakvsameyvre, atɵtkitv istωmen mωmechitske hakis? kiichakvtes.

31. Pɵrkvlke vnrawv fɵllωf *mannan*† hωmpakvtes, "Chehωfvt tvkliike hvlwe-tvllωfvn vten emakvtes," maket chωyvkvtet ωmikv.

32. Mωmωf Chesvs imayωpωskat, mihinwωsin, mihinwωsin chekiichakiis, Mωsis ma tvkliike hvlwe tvlωfv atat, chimvkekates; mωmiis Chvrki tvkliike mihinwωse hvlwe tvlωfv atat chemvket ωmis.

33. Ma isti hvlwe tvlωfv ahatvpke ekvn-istvlki hesakitv ematit, mvt Chehωfv intvkliikit ωmikv.

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* 29. To believe on him whom God hath sent, this is the work of God. Faith in the Son of God is the one thing needful; and is pleasing to God, and it is the gift of God, being wrought in the soul by His grace.

† 31. The delicious bread with which God fed the Israelites for forty years, as they travelled to Canaan. It was typical of Christ, who is the bread of life. Manna hωchifkat asωkθlv hvtki ωme chvmpet hetω tvntω ωmet hvthiiyvtki ωmvlkvn yωrechin mvn vtelωyit tvkliikin hayit hωmpakit ωhrωlωpe pali ωstat Chusvlki tvlωfv immillvkvte ωh chθnich kakvtes.

34. Pωpωchase", heyv tvkliiki pωmitske emωñkekvs, mωmωf kiichakvtes.
35. Mωmin vnit tvkliiki hesaketv tωyiis; istiimvt achωhatin ωmati svnvchumv eloh'wekωs; mωmin istiimvt achωhhakvsamin ωmati svnvchumv ewvnniikekωs; Chesvsit kiichakvtes.
36. Mωmiis chemitaki wω chahechatskvtes, mωmiis akvsamatskekos, chekiichvkiiyvñkis.
37. Isti ωmvlkv Chvrki amati achω'ha'wvres; mωmin istiimvt aachωhhatin ωmati, etii hoerii'chvkωs.
38. Vni kωmiiyati tωkωn, mωmiis ma achatωtate kωmatin mωmechvraniikv hvlwe tvlωfv ahatvpkiiyatet ωmis.
39. Mωmin Chvrki achatωtate, isti amvte vtekat, hvmkωsiis vnsumkekon; mωmiis nitta ispωke ahoeriichepa'ren, heyvn kωmatit ωmis.
40. Mωmin istiimvt Ippochin hechit, ωh'hakvsamin ωmati, hesakitv yωksvsekatin ωchepa'res; mωmin nitta ispωke ahoeriichepa'ren; ma achatωtate heyvn kωmatit ωmis.
41. Mωmωf, Vnit tvkliike hvlwe tvlωfv*

* 41, "Vnit tvkliike hvlwe tvlωfv," ahatvpkvtet tωyiis

ahatapkati tωyiis makikv, Chusvlkit inhωmi'chvket ωpωnayecha'kvtes.

42. Heyv Chesvs, Chωsif Ippochi tωkω? ma irki ichki tepakvn kirhωyes. Kot istω'matin hvlwe tvlωfv ahatvpkiiyes makehakis? kiichakvtes.

43. Mωmikv Chesvsit imayωpωskit, chemita'wv kωmikω ittimpωnahωyatskvs, kiichakvtes.

44. Isti istωmet aachωha''tikωs Chvrki achatωtatet aachω hatechiichin ωmikati; mωmin nitta ispωke ahoeriichepa'res.

45. Mωmin "Chehωfvt ωmvlkvn imahayvres," ωwalvlkit make chωyvtet ωmes. Mωmikv isti pωhvte ate'kat, mωmit Chvrki ωhkerrate aachωhawet ωmes.

46. Nvpvt Irki hechvte sekωt ωmis; mωmiis [Ippochi] atωtate tvlkωsis, mvt Irki hechvtes.

47. Mihinwωsin, mihinwωsin chekiichakiis, istiimvt achωh'hakvsamin ωmati hesakitv imeyωksvsekωn ωchepet ωmes.

48. Vnit ma tvkliiki hesakitv tωyiis.

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makvtet ωmikv. Mvt tvkliike mihinwvt ωmin; mωmin heyv "*manna*" tvkliikit Mesiiyvn ωhmilliiche sahωpaket ωmvtes. Mωnkv istiimvt heyv tvkliike hesakitv papin ωmati, hesakitv yωksvsekωn ωchepvres.

49. Chirkvlki vnrawv fəllωf *mannvn* hωmpakvtes, mωmin hiiyωmat pasvt'kepes.
50. Heyvt tvkliiki hvlwe tvlωfv ahatvpkatti? istiimvt mvn papin ωmati istωfiis eh'lekωs.*
51. Vnit ma tvkliiki hesake hvlwe tvlωfv atiiyvtet ωmiis. Istiimvt heyv tvkliiki papin ωmati hesake emωñkvta'res: mωmin ma tvkliiki emvraniiyati chvna apiswvtis, ma ekvn istvlki ishesahωkepvre emvraniiyattit ωmis.
52. Kət i'stωmit heyv hωnvnwv ena apiswv pωmin hωmpehakis? Chusvlkit makakit ωpωnvkv itinrapoechaketates.
53. MωmωfChesvsit imayωpωskit, mihinwω-

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* 49, 50. "Whilst the manna only sustains physical life, he [Christ] is the bread of life who nourishes to eternal life."—*Olshausen.* Whoever believes on Christ shall not only enjoy spiritual life in the soul, but even his *body* shall be raised from the grave, and fashioned like unto Christ's glorious body.

* 51–55. What our Savior says in these verses about eating his flesh and drinking his blood, has reference to our *enjoying* the spiritual blessings which he purchased for us by his broken body and shed blood. To eat, here means to enjoy. If the words had had reference to the bread and wine of the Lord's supper, (as the R. Catholics suppose,) Christ would have corrected the mistake of the Jews, or answered their question in verse 52.

sin, mihinwωsin chekiichakiis, Hωnvnwv Ippochi ena apiswvn hωmpatskekon ωmati, mωmit echatvn iskatskekon ωmati, echωfvtaki hesakitv ωchatskekos, kiichakvtes.

54. Istiimvt chvna apiswvn papin ωmati, mωmit chvchatvn eskin ωmati, hesakitv, yωksvsekωn ωches; mωmin nitta ispωke vnit ahoeriichepa'res.

55. Mωñkv chvna apiswv mehinwωse hωmpetvt ωmis; mωmin chvchatv mehinwωse iskitvt ωmis.

56. Istiimvt chvna apiswvn papin ωmati, mωmit chv chatvn eskin ωmati vchωfvn liikin, vnewω emeωfvn liikiiyet ωmis.*

57. Chvrki hesake mωñkvt achatωtatet ωmin, mvn ahesakiiyet ωmikv, matapωmωsin istiimvt chvpapin ωmati achahesahωkares.

58. Heyvt ma tvkliike hvlwe tvlωfv ahatapkvtet ωmis. Chirkvlki *mannan* hωmpa-

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* 56. The Savior in this verse more fully unfolds to believers the union by which they are made partakers of the Divine nature—He in them, and they in Him. *O! blessed union!!* People call it "mystical," because they do not understand it; neither can we explain it in such a way that the "carnal mind" can comprehend it; but it is a union that can *never* be dissolved!

kvtetət pasvtkvte ωmekωt ωmis; istiimvt heyv tvkliiki papinωmati hesake emωñkvta'res.

59. Heyv naki Kapvnivm tvlωfv Chusvlki mimekωsvpkv chωkω ωfvn isti imahayωfvt makvtes.

60. Mωñkv imistvlki solket heyv pωhakωfvt, heyv nak'makitv yikchet ωmis; kət istiimvt kirre tetayehakis? makakvtes.

61. Mωmin Chesvs imistvlkit iminherekət heyv nakin ωpωnayechakin intω''sωset kirrepωfvt, kət heyvt chelisechiichvkhakis? kiichvtes.

62. Kət istωmehakis! Hωnvnwv Ippochi hvlwe inhəmv liikepvtet akawopkepin hechatskin ωmati.

63. Pωyvfikchvt hesaki hayattis, apiswv sevniichkv tωkωs; ma ωpωnvkv ischetimpωnayakiiyati pωyvfikchvt ωmakis, mωmit hesakitvt ωmakis.*

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* 63. On this verse Bloomfield quotes the following paraphrase from Bp. Middleton: "But it is the *spiritual* part of religion, which is of avail in opening the understanding; the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense." It has always seemed to me that most people judge of religion as they do of peo-

64. MƟmiis akvsvmekat chesa″svkis. Inhvtichiskv vte′kin istiimvt akasvmekƟt Ɵmakati, mƟmin istiimvt akirre vnrapvlki issipƟechvranat, Chesvsit kerrekv.
65. MƟñkv chekiichvkiit Ɵkiiyvñkis, isti istƟ′met aachƟhah′tekƟs Chvrkit aachƟhvtechiichet Ɵmikvn Ɵmati, makvtes.
66. Ma ate′kƟsin imistvlki sƟlket fƟllichepvtes, mƟmit svnvchumv apake fƟllekates.*
67. MƟmƟf Chesvs imistvlki pale hƟkƟlƟka-

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ple—from the clothes they wear. Such are all they who make Christianity consist of ordinances and mere ceremonies.

* 66–71. Our Savior became so pointed in his remarks that he gave offence to some of his disciples, and they "went back." He had told them that there were some of them that "believed not;" and *such* disciples will always become offended at plain truth; and the sooner they go back the better; for none but *believers* should be members of Christ's church. It was natural for him to inquire of the 12, "Will YE also go away?" The response of Peter (verses 68, 69) is remarkably striking, and may be taken for the response of every heart that is influenced by Divine faith and love. The answer of the Savior (verses 70, 71) was designed to invite to a careful self-examination—"Have not I chosen you twelve, and one of you is a devil?" The Savior cannot be deceived. "For Jesus knew from the beginning who they were that believed not." But the simple fact that many Judases (and devils, too,) get in the church, should lead all to prayerful self-examination.

kan, kωt cheme takiwω apeyepvranatskehakis? kiichakvtes.

68. Mωmωf Siimvn Petvt imayapωskit, Pωpωchase' kωt istiimvn ωh'hapeyeyvrhakis? Chemit ωpωnvkv hesake emωñkati ωchitsket ωmis.

69. Mωmit ma Kliist tωyitskis Chehωfv hesake emωñkv Ippωchit ωmitskis, heyv kerret akvsames.

70. Chesvs imayapωskat heyv isti pale-hωkωlωkakatskat vnit chesvpvklechakiit ωmvkkωhakis? mωmatin hvmskatkat pωyvfikchv hωlwakatit ωmis.

71. Heyv kiichati Chutvs Iskvllivt Siimvn ippωchin ωkvtes, mvt akirre vnrapvlki issipωechvranat ωmikv, mωmit ma isti pale-hωkωlωkakat sahonkvtket ωmvtes.

Sitintvchke VII.

1. Heyv naki mωh'yupv, Chesvs Kalale tvlωfvn arates: Chutea tvlωfvn vretvn eyachekates, Chusvlkit elechetvn kωmetωkv.

2. Mɷmɷf Chusvlki ittɷ-issi-ehapɷ* ishaye hɷmpitv rokkɷt emawɷliichvke, tates.
3. Mɷñkv Chesvs innakvlkit yvmvn wiikit, Chutea tvlɷfvn iiyvs, mɷmin chimistvlki naki atɷtkitskati mow wɷ hechvkepa'ren, kiichakvtes.
4. Nvpvt eh''ken naki mɷmechit ɷh'mekɷs, emema'hɷsat ɷssen kirkekvs kɷmet ɷmekv. Mɷñkv heyv naki mɷmechichkinɷmati, mɷmechichkin isti ɷmvlkvt hechvkkekvs.
5. Innakvlkit ɷh'hakvsvmekɷt ɷmakekv [kiichakvtes].
6. Ɵkkitv hvti vmvlokkekɷs; mɷmiis chintaki tawvt ɷkkitv istɷfiis chemetetakvke emɷñkvtis, Chesvsit kiichakvtes.
7. Ekvn istvlki chinhɷmihchakekɷs, mɷmiis vntawvn vnhɷmechaketɷmes, imatɷtketvt hɷlwahɷket ɷmin ɷh'kirkɷechiikv.
8. Heyv hɷmpitv rokkɷ ɷchatin ɷh'hapeyepvkis; vni hɷmpitv rokkɷ hiiyɷmat

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* 2. "The Feast of Tabernacles" (i. e. the "feast of booths," or "harvest feast") belonged, with the Passover and Pentecost, to the three principal feasts of the Jews. It was celebrated on the 15th day of September."—*Olshausen.* See particularly Levit. xxiii. and Deut. xvi.

ωh'hayvranakωs ekkitv sωhfvtske hvte vmalakekωkv.

9. Mωmin heyv ωpωnvkv sitimpωnayωfvt Kalale tvlωfvn liikepe emωñkvtes.

10. Mωmiis innakvlki * hωmpitv rokkω ωh'hapeh'yωfvn emewω ωh'hayvtes; mωmiis isti sølket hechvren kωmekøt eyvrana, yωmvtes.

11. Mωmin ma hωmpitv rokkω ωmωfvn Chusvlkit hωpωyit, køt istvmiin arehakis? makakvtes.

12. Mωmin isti nakωkitv sulket emωchvtes ma ωpωnayechakati; mωmiis apvlwvt isti heretωmis makakin, apvlwvt mωmekøs, isti imakeretωmis makakin.

13. Mωmiis nvpvt ωhkirke etetayat ωpωnayekates Chusvlkin impiñkvlvket ωmekv.

14. Mωmin hωmpitv rokkω innvrkvpv ωrωfv mahin Chesvs Chusvlki mimekωsvpkvchωkω rokkω ωfvn ωh'hayit isti imahayvtes.

15. Mωmin Chusvlkit istω'mahis kωmakit,

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* 10. His brethren, innakvlki. The Greek word *adelphoi*, translated *brethren* in vs. 3d and 10th, signifies *kinsmen*—brethren according to the flesh, and sometimes *cousins* according to Bloomfield. See also Olshausen on Matt. 13 : 55.

køt heyv isti istωmit chωkv kerrvthakis ? kirratesekatit, makakvtes.

16. Chesvs imayωpωskit naki isti imahayayati chvnaki tωkωs, mωmiis achatωtvte enakit ωmis, kiichakvtes.

17. Istiimvt naki kωmatin immωmechin ωmati kirrares heyv naki istimahayvyati Chehωfv kωmat ωmati, hatvm mωñkvt vni etawvt eyωpωnayechiit ωkiiyati, kiichakvtes.

18. Istiimvt emetawv eyωpωniiyechepati arokkωe hωcharen hωpωyet ωmes; mωmiis istiit atωtaten arokkωehωcharen hωpωyin ωmati, ma mehinwωset ωmes, mωmit ma ωfv naki fvtchekat sahsekωs.

19. Mωsis ahakv chemakekat hakis? mωmatin hvmkωsatskiis hvti ahakv mωmechatskekøs: køt nakit istωmatin chalechetvn kωmit isføllatskehakis?

20. Mωmin istit imayωpωskit, chehachωhakis; * istiimvt chelechetv kωmit føllehakis? kiichakvtes.

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* 20. The Greek words *daimonion ekis, thou hast a devil*, was a common mode of expression, synonymous with the popular phrase *you are crazy*, and was founded on the notion that craziness or madness originated on being possessed of evil spirits. See Olshausen and Bloomfield on this passage.

21. Chesvs imayωpωskit, atɵtkitv hvmkin mωmechiiyatin ωmvlkvt istω'mahis kωmatskis, kiichakvtes.
22. Mωsis ahakv laffe-afωlɵttechiichkv* makin chimvkvtes, (Mωsis emit ahakv hayvte tɵkωtωmis, mωmiis irkvlki miimvt hayakvtet ωmin) mωmin chintaki nitta chakɵchin hɵnvnwv laffe afωlɵtechiichachkis, [Chesvs kiichakvtes.]
23. Mωsis emahakv kvtchkekare kωmitvn hɵnvnwv nittachakɵchin laffe-afωlɵtechiichkv inhechket ωmatin; kɵt istωmatin nitta chakɵche isti chafikniichiiyatin vnhωmechatskehakis?
24. Isti inhichkv achokkiiyen fvtchechit ωh'machkvs, mωmiis fvtchv he'rin fvtchechit ωmvkkis.
25. Kɵt heyvistin elechitv kωmit hωpωyit ωmhωekat hakis? isti apvlwv Chelusalim tvlωfv awakat. makakvtes.
26. Mωmatin hechvkis, fikhvmkωsit ωpωna-

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* 22. Heyv ωpωnvkv laffe-afωlθtechiichkv maketv hvs yωksv laffe-afωlθtechiichkv maketvt ωmis. I *dare not* conceal the meaning of one word of Scripture. The committee that reviewed my manuscript were divided. I assume the responsibility. When the meaning becomes familiar with the Indians, then this note may be omitted.

yatin, nvpvt nakin kiichekos: kot! heyvt kliist ma'hωsatit ωmat isti imeyvpiiyvlki mihin'wωsin kirrake hakis? makakvtes.

27. Mωmiis heyv hωnvnwv istvn a'tati kerhωyes; mωmiis Kliist alakωf ta'wvn nvpvt istvmiin a'tati kirreka'res.

28. Mωmin Chesvs Chusvlki mimekωsvpkvchωkω ωfvn isti imahayωf yikchen ωpωnayit, chakerrit istvmiin a'tiiyati kerrachkis, mωmiis vni kωmiiyatit alakiit ωmakos, mωmin ma achatωtate tawvt fatchωse, mihin'wωse tωmis, mωmiis mvttawvn kirrachkekos, Chesvs makvtes.*

29. Mvt achvtωtvtet ωmin, ma liikan vtiiyvtet ωmekv, vnit kerrωsiis.

30. Mωmωsin issitvn kωmakit ωmiis, nvpvt hvllvtteka'tes, hvssi iskirkvt hvtti emvlokkekω emωñkvt ωmekv.

31. Mωmin isti sulket ωh'hakvsvma'kit; Kliist alakωfv heyv naki isti mωmechikωitti tiiyati mωmechati ωh'hatvlakin naki mωmechvrhakis?; makakvtes.

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* 28. That is, "You know me as a man, where I was born, and of what family I am: but you know not my divine nature, nor the Father," &c.—*Burkett.* "The Jews constantly worshipped the True God; but their conception of God did not answer to the living nature of the Eternal."—*Olshausen.*

32. Falvsevlki isti maωfvtchv naki eyachvkekət mamω'makati ωpωnayechakateton pωhakωfvt: Falvsevlkit ahakv-acholvkeafastvlki simeyvpiiyvlkin tωh'kvlket isti simeyvpiiyvlkit issvkkvren ato ta'kvtes.
33. Mωmωf Chesvs akωchωknωsin ichipakv kiiyatit, ma achatωtaten ωhhiiyepares, kiichakvtes.
34. Mωmωf chahωpωyatskiis, ischahechachkeka'res; istvmvn liikiiyati erωriichachkekωs.*
35. Mωmin Chusvlkit eme tawvt ittimpωnahωyit, istvmiin ayin ishechekarhakis? kiichakit; kət! Chvntiilvlki awahe apωpωkatin ωhhayit mvn imvhayvrhakis; kiichakvtes.
36. Heyv ωpωnvkv, chahωpωyachkiis ischahechachkeka'res, mωmit istvmiin liikiiyat erωrii'chachkekωs make ωpωnayati kət naki maketv tωhakis?
37. Hωmpitv rokkω nitta ispωke, nitta achakatin, Chesvs mvn heerit, yikchen ωpω-

* 34. "The despisers of Christ have little cause to be weary of him, and to seek to put him away by violence and persecution; for their obstinate contempt of him will cause him to depart from them" FOREVER.—*Burkett.*

nayit, istiimvt ewvñ″ketən ɷmati aachɷhatit iskippekvs, makvtes.

38. Istiimvt achɷhakvsaminɷmati ma aɷssen* ɷerokkɷ ɷewv hesaket fiihnares, Chehɷfv innokchɷkv rokkɷ ɷfvn maket ɷmikv.

39. (Mɷmiis heyv Pɷyvfikchvn ɷpɷnayechit ɷkvtes istiimvt ɷhhakvsaminɷmati inhichkvkvranatin ɷkvtes. Mɷmiis Pɷyvfikchv Hera atəthoekɷ emɷñkvtes, Chesvs hvti hvlwe tvlɷfv akawopkepekɷ emɷñkvt ɷmikv.)

40. Mɷñkv isti sulket heyv ɷpɷnvkv pɷhakɷfvt, mehin′wɷse heyv ma ɷwalv ma′hɷsatit ɷmis, makakvtes.

41. Isti apvlwvt Heyv Kliist tɷmis, makakin. Mɷmin apvlwvt kət! Kliist Kalvle tvlɷfvn aɷsvrane-tɷmehakis? makakvtes.

42. Kət! Chehɷf innokchɷkv ɷfvn Kliist Tafit ɷhɷnvpsin hechkit, Tafit liikatin tvlɷfv Pvrreham hechkit ɷmvres makatet ɷmikɷhakis? makakvtes.

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* 38. In vs. 37 and 38 the grace of God bestowed on believers in Christ, by the Holy Spirit, is symbolized by water; in the one verse "*drink*" is used, and in the other "*flow*;" but neither symbolizes the *mode* of the Spirit's operations; only the *effect*, or *blessed result*.

43. Mωñkv isti emakirriichkv ma ωfvtchv emvra'ra'ketates.
44. Mωmin isti apvlwvt issitvn kωmakit ωmiisim, mωmiis nvpvt istωmechekates.
45. Mωmωfvn isti-simeyvpiiyvlkit Falvsevlkin ahaka-achulvke-afastvlki-simeyvpiiyvlkin tωhkvlken inyiichin mωmin kot nakit istωmatin isyiichachkikωhakis? kiichakvtes.
46. Isti hωnvnwv istωmit heyv ωpωniiyati ωme, ωpωniiyvte sah'sekωs, isti simeyvpiiyvlkit; imayωpωskit, makakvtes.
47. Falvsevlkit chintakew wω chemvkerrvkehakis?* [chemitehωsvkhakis.]
48. Mωmin Falvsevlketiis, isti simeyvpiiyvlki tiis ωh'hakvsamakat sasvt hakis?
49. Mωmiis heyv isti ahakv kirrvkekati isti hachωhakakωset ωmis.

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* 47. Chemvkerrvkehakis? i. e. Are ye seduced? The word πεπλάνησθε (peplaneesthe) is more correctly rendered chemvkerrvkehakis? in Creek, than chemitehω'svkhakis? "The officers answered, never man spake like this man," and from this the Pharisees inferred that they had been seduced from the right way by the cunning, or fair speeches of the Savior, whom they supposed to be a "deceiver."

50. Nikɷtemvs Chesvs nire imvlakvtet mvt hvmkat istvpakit ɷmit.*
51. Kɷt! pɷmvhakv isti ittimpɷnayit nakin istɷ'mati impɷhekɷ emɷñkvt infvtchechet ɷmehakis! kiichakvtes.
52. Kɷt Chemewɷ Kalvlevlkit tɷyitskehakis? [Chehɷfv in-nokchɷkv ɷfvñ] ɷhhɷpɷyit hechvs, Kalvle tvlɷfv ɷwalv istɷmit aɷssvranekɷt ɷmis, emayɷpɷskit Falvsevlkit Nikɷtemvsin kiichakvtes.
53. Mɷhmin isti ɷmvlkvt ehɷtitakin ɷh'hapeyepvtes.

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* 50–52. It is pleasing to find that Nicodemus (though he at first came to Jesus by night) now ventures to speak *open'y* in his behalf. The law of Moses, to which he referred the Pharisees, may be found Ex. 23 : 1; Deut. 1 : 16, 17; 19 : 15. According to that law, no one was to be condemned without a hearing. By turning to chapter 19 : 39 of this book, it will be seen that Nicodemus really and truly loved the Savior. The Pharisees were so enraged, that they wished to put Christ to death without a hearing; and *thus* do scepties wish to condemn Christianity. So enraged were they, that they denied that any prophet came out of Galilee, when Jonah and Elisha were both of Galilee; and thus do the advocates of error, when enraged against truth, frequently deny the plainest Scripture.

Sitintvchke VIII.

1. Chesvs rvni Olifvt hωchifkan ωh'hayvtes:
2. Mωmit hvthiiyvtkωsin Chusvlki mimekωsvpkv chωkω ωfvn hatvm irralakin isti ωmvlkvt ahωhhawin lii'kit emvhayvtes.
3. Mωmωf Falvsevlkit Nokchωkv hayvlkin tωhkvlkit hωkte ehe tωkωn apωlkin ishωyen simyiichvtes, mωmit isti apωkati ittinrawvn liichahkωfvt,
4. Pωpωchase", heyv hωkte ehe tωkωn apωlke mvkite'kin ishichhωyet ωmis, kiichakvtes.
5. Hiiyωmat mamωmakati chvtωn isnafkit pvsvtachkvres maken Mωsis ahakv pωmvttetωntωmiis, mωmiis chintawv kωt istωme ittitayis makitskehakis?
6. Heyvn kiichakvtes ωpωnvkv istωmin ωpωnayin araheh'chvkes kωmakatit. Mωmiis Chesvs pωtωhkit iñki-wesakvn ekvnvn sωh'chωyvtes, nak kiichakati pωhhekω eyωmechit.*

* 6. Christ wrote on the ground with his finger, as though he did not hear them. Their question was not worth his notice, because he had always refused to decide

7. MƟmiis impƟhake emƟmechiicha'kƟfvn achvmekiisit istii istƟmatskatit naƟrkatskate sekatit taw''vt chvton [ma hƟkten] safvllekvs, Chesvs kiichakit.
8. Hatvm pƟtƟhkit ekvnvn ƟhchƟyvtes.
9. MƟmin ma ƟpƟnvkv pƟha'katit eyƟkirrakit inherokkekƟt, sƟsvtes achulakat ta''wvt ayechiichit hvmkƟsvntƟt ƟssIt ayechiichit rispƟkvtes: mƟhmin Chesvs ehƟmv hƟkte hƟeratin ittepakƟsit ahƟskates.
10. MƟmin Chesvs achvmekiisƟfvt nvpvn hechekƟt, mƟmiis hƟkte tvlkƟsin hechit; HƟkte'', isti echƟpƟnayechvlki istƟhma? kƟt Nvpvt chƟhfvtchecha? kiichvtes.*
11. ChvpƟchase'', nvpvt [achƟfvtchechekƟs,]

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civil suits, (see Luke 12 : 15.) How false and foul! the inference of those who plead the innocence of this woman, because Christ would not act the magistrate. That the woman had sinned is apparent, because Christ told her to "sin no more."—See Bloomfield, *in loc.*

* 10. "Hath no man condemned thee?" i. e. "pronounced sentence on thee." "Neither do I pass sentence on thee." As Christ's kingdom was not of the world, he did not assume the office of temporal magistrate. This does not prove that Christ disapproved of Moses' law touching adultery, neither does it prove that he remitted the woman's sins—but simply that he would not act as a civil officer.

kiichin. Vni wω echωfvtchechakos: ayeh'pit, sv'nvchomv naωraiikitskvs, Chesvsit hokten kiichvtes.

12. Mωmωf Chesvs hatvm ωpωnayit ekvnistvlki inhayayake tωyiis; istiimvt vchvchokkatin ωmati yωmochke ωfv yvkvpekares, mωmiis hayayake hesaketvn ωche'pares, kiichakvtes.

13. Mωmiis chemi etawvt eyωkirkoechepit ωkitskis, mωñkv naki eyωkirkoechitskati mihinwvtωkωs, Falvsevlkit kiichakvtes.

14. Chesvsit imayωpωskit Vnetawvt eyωkirkoechepiit ωmiiyiisim naki kirkoechiiyati mihinwvt ωmis: istvmiin atiiyat kerriikv, istvmiin ayayatew kerriikv: Mωmiis chintaki tawvt istvmiin atiiyetωt istvmiin ayayatew kirratskikos, kiichvtes.

15. Chintaki inna apiswv achokkiiyen fvtchechachkis, mωmiis vni tawvt nvpvn infvtchechakos. [Chesvsit kiichakvtes.]*

16. Mωmiis infvtchechiinωmati vnfvtchechkv mihinwvt ωmes, vntvlkωsit ωmikωkv, Chvrki achvtωtaten Vnin tepakes.

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* 15. The sense is: "Ye are used to judge according to the external appearance, warped by passion and prejudice, q. d. *ta kata prosopon Blepte*, as Paul says, 2 Cor. 10 7; and thus ye account me a *mere man*, not the Messiah."—*Bloomfield.*

17. Isti aωkirkoechvlki hωkωlit matawvn kirkoechati mihinwvt ωmvres, maken chimahakvtaki ωfvn ischωyatsket ωmis.*
18. Vnit eyωkirkoechepiiyati hvmkiin, mωmin Chvrki achatωtatet mvt achωkirkoechet ωmis.
19. Mωmωf Chirkitv? kiichakin; Chesvsit imayωpωskit, Vni chvkirrekot, Chvrki wω kirrachkekos: chakerrachkvtinωmati, Chvrki wω kerrachkvntωmis.
20. Chesvs heyv ωpωnvkv ωpωnayvtês chvtωkvnap hoti ωfvn Chusvlki mimekωsvpkv chωkω ωfvn isti emahayωfvt: mωmin hvssi iskerkvt hvti imalokkekωkv nvpvt issekates.
21. Mωmωf istvmvn kωmit ayepiiyiisim chvhωpωyit, ischvhechekot, chinnaωrkitv taki ωfvn chepvsvtkvkvres: istvmiin ayayati erωrii''chachkekωs Chesvsit hatvm kiichvtes.†

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* 17. Christ proved his divine mission according to the law, (Deut. 17 : 6; 19 : 15.) God the Father testified of him by a voice from heaven; and Christ, as God, bare witness of himself as a man, and as mediator.

† 21. "Ye shall die in your sins." O! what a sad death! "They who die in their sins, shall rise in their sins, and stand before Christ in their sins. Such as lie

22. Kωt eillechvrhakis? istvmiin ayayati erω-rii"chachkekωs makekv, mωmωf Chusvl-kit makakvtes.
23. Chintaki konchvpvlki tωyatskis; Vni hvlwen vtiiyet ωmiis; chintaki yvmv ekvnvlki tωyatskis, mωmiis Vni tawvt mvt tωyakωs, Chesvsit Chusvlkin kiichv-tes.
24. Mωmetωmikv chinnaωrkitvtaki ωfvn che-pvsvtkvkvres, chekiichvkiit ωkiimvttvs: Vnĭt matωyiiyatin akvsamachkekon ωmati chinnaωrkitv taki ωfvn chepvsvtkvkvres, makiiyvtes, Chesvsit kiichvtes.*
25. Istii tωyitska? Chusvlkit kiichakin. Ma inhvtichiskv istii tωmiis chekiichvkiima, mama'hωsat tωyiis, Chesvsit kiichvtes.
26. Nak makitv sulken ωchiis, mωmit echω-fvtchechkvtakin: mωmiis ma achatωtate mihinwvt ωmis, ekvnistvlki naki simpω-

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down in sin in the grave, shall have sin to lie down with them in hell forever."—*Burkett.*

* 24. "If ye believe not that I am," &c. Unbelief is the worst of all sins under the Gospel, because it is the fruitful parent of all others, and because those who know the Gospel have no excuse for unbelief. The Gospel carries with it the most convincing proof that Christ is the Savior of sinners, and he who doubts is most justly damned.

nayayati ma achatωtate naki make pωhiiyvtet ωmis.

27. Irkin mωpωnayechit ωkati inkirrvkekates.

28. Mωmin Isti Hωnvnwv Ippechin hvlwe kawohpatskωfvt mωmωfvn mvtωyiiyati kirrachkvres; mωmit Vni etawv kωmiiyatit naki mωmechepiit ωmakati, mωmiis Chvrki vmvhayvten heyv naki ωpωnayiiyetωmis; Chesvsit Chusvlkin kiichvtes.

29. Mωmin ma achvtωtatet vchvpa'ket ωmis: Chvrki vntvlkωsin chawiikekωs: istωf iis naki afvtche'chiichωsan mωmechiiyet ωmikv.

30. Mωmin heyv ωpωnvkv sωpωnayωfv, isti sulket ωhhakvsama'kvtes.

31. Mωmωf ma Chusvlki ωhhakvsamakatin vmωpωnvkv akvsvme immωmechiichachkin ωmati, mihin'wωse vmistvlkit ωmatskis, Chesvsit kiichvtes.

32. Mωmin mihin'wv kirrachkvres, mωmin ma mehinwvt pωchas'sekωn chehayvkvres.

33. Aplvham ωh'hωnvpsit tωyepet, nvpv insvlvfki hakeyvte sekωtω'matin, kot istω'matin epωcha''sekω hakatskvres makitskehakis? mayωpωskit Chusvlkit Chesvsin kiichakvtes.

34. Chesvsit imayωpωskit, mihinwωsin, mi-

hinwωsin chekiichakiis, istiimvt naωrketon ωmati, naωrkitv insvlvfkit ωmis.*

35. Mωmin svlvfki nvthωfv liikepe emωñkit ωh'mekωs ; mωmiis ippochi tawvt liike emωñkvt ωmis.

36. Mωñkv Ippochit pωchassekon chehayvkin ωmati, mihin'wωse pωchassekot tωyatskvres.

37. Aplvham ωh'hωnvpsi tωyatskati kerriis, mωmiis vmωpωnvkv echωfvtaki liike ittitiiyatin ωchatskekωkv, chalechetvn kωmatsket ωmis.

38. Chvrki [inmihinwvtv] hechiiyatet sωpωnayiit ωkiis ; mωmin chintaki chirki naki mωmeche hechatskvtet mωmechatsket ωmis.

39. Mωmin mayωpωskakit Aplvham porkits, kiichakin. Aplvham ωhhωnvpsi tωyatskin ωmati, Aplvham imatotkitvn mωmechatskvn tωmis, Chesvsit Cusvlkin kiichates.†

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* 34. Whoever *habitually* practises sin is the slave of sin. What a severe task-master is sin! the more frequently any one indulges in sin, the harder it is to become free from the chains of sin. Sin is a *strong master*, and no one can obtain freedom without God's help. This is *one* reason why sinners *must* pray.

† 39. The Jews loved to boast of their descent from

40. Mωmiis hωnvnwv tωyiiye naki mihin''-wωse Chehωfv make pωhiiyvtet chimωnayiikiin hiiyωmat chalechetvn kωmatskis: Aplvham naki hiiyωmat mωmechekates.
41. Chirkitaki imatotkitvn mωmechatskis. [Chesvskiichin.] Hoktarkv pωhichkvte tωkωt ωmis, porki hvm'kωse Chehωfv ma'hωsan ωchepes; Chusvlkit Chesvsin kiichakvtes.
42. Chehωfvt chirketakitvn ωmati, achvnωkichachke tvntωmis, Chehωfv liikan aωsse vtiiyvtet ωmikv; mωmit vne''tawv kωmepiiyatit vtiiyvte tωkωt ωmis, mωmiis emit achvtωtatet ωmis. [Chesvsit makvtes.]
43. Nakit istωmatin vmωpωnvkv vmωkirrach kekω hakis? naki istimvhayayatin* pωhetvn cheachvkekωkv.
44. Pωyvfikchv Hωlwakat chirkitaki inhω-

Abraham, but John said, "Think not to say we have Abraham to our Father," &c. According to the Gospel rule, none are properly children of Abraham but believers.

* 43. George Campbell translates the passage thus: "Why do ye not understand my language? It is because ye cannot bear my doctrine." And it is generally true that all quibbling about words is for the purpose of evading the truth taught by those words.

poetaki tωyatskis, mωmin chirkitaki nak hωlwahωke kωmatin mωmechatsket ωmis: inhvtichiskv ate'kin isti-elechvt ωmvtes, mωmit mihinwv ωfv liikvtesekos, mihinwv eme ωfv ωchekωt ωmikv, Lakse ωpωnayati enakin sωpωnayet ωmis; laksvt ωmit, laksitv irki tωmekv.

45. Mωmin mehinwωsin chimωniiyakiikv vmakvsvmachkikos.

46. Istii istωmatskatit naωrkiietati achωfvcheckachke ittitiiyehakis? mωmin mihinwωsin ωpωnayayati, kot nakit istω'min vmakasvmachkekωhakis?

47. Istiimvt Chehωfv (ippochiton) ωmati, Chehωfv imωpωnvkv pωhet ωmes; mωmiis chintaki pωhatskekos, Chehωfv (ippochitaki) tωyatskekωkv.

48. Mωmωf Chusvlkit imayωpωskit Samali tvlkit tωyit, chehachωhakes* chekiicheyati mihinwvn ωkekωhakis? kiichakvtes.

49. Chesvsit imayωpωskit chvhachωhakikos, mωmiis Chvrkin arokkoechiiyet ωmis, mωmin Vnin achvrokkoechachkekos.

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* 48–52. See my note on chapter 7 : 8. To call any one a Samaritan, was the same among the Jews as to say *you are a heathen*, or a *heretic*, or *Simenωlvlki tωyichkis* in a bad sense; when we would mean thereby that a man is a wild barbarian.

50. Vni achvrokkœehωchare hωpωyakωs, mωmiis, hvmkit hœeris hωpωyit ωhfvtchechati.
51. Mihinwωsin, mihinwωsin chekiichvkiis, istiimvt vnnakmaketvn mωmechin ωmati istω″fvn ilkv heh′chekωs.
52. Mωmωf hiiyωmati chehachωhaketœn kerres. Aplvham elipvtes, mωmin ωwalvlki wω; mωmatin istiimvt vnnakmaketvn mωmechinωmati istω″fvn ilkv heh′chekωs, makitskis. Chusvlkit Chesvsin kiichakvtes.
53. Pœrki Aplvham elvte ωh′fvnkitsketωhakis? mωmit ωwalvlki pvsatkvtewω: mωmit istii tωyiis emakitskehakis? kiichakin.
54. Chesvsit imayωpωskit Vne″tawvt eyarokkœechiin ωmati, vmarokkœechkv naki tωkœs; Chvrki miimvt achvrokkœechet ωmis, mωmin mvt pœn Chehωfvt ωmis makatsket ωmis, kiichvtes.
55. Mœntωmiisim kirrachkekœs, mωmiis Vnit kerriis; mωmin kirrakœs makiin ωmati loksv chemitaki etapωmωsaye ittitayis: mωmiis vnit kerriis, innakmakitvn mωmechiiyet ωmis.*

* 55. "I know him, and keep his saying"—a very sure proof that he knew the Father, and a safe rule by which

56. Chirkitaki Aplvham vnnitta hechitv afatskωsvtes; mωmit hih'chit afvtskytet ωmis.*

57. Hiiyωmat hvti chimachulitv ωh'rωlωpe pale choh'kepat ωriichitskekos, mωmatit Aplvham hechechkvt hakis? mωmωf Chusvlkit Chesvsin kiichakvtes.

58. Mihinwωsin, mihinwωsin chekiichakiis, Aplvham hvti [hichkekωf] etawv TωYEPIIS† [hωerepayvtet ωmepis], Chesvsit kiichvtes.

Christians may judge themselves; "for," as Euthym. observes, "the keeping of God's commandments is the only sure proof that we know him." It is vain for us to call the Savior Lord, Lord; so long as we refuse to do the things which he says.—Luke 6 : 46.

* 56. Abraham "earnestly desired to see my day;" the promise made to him, (Gen. 12 : 3.) He saw it by faith.

† 58. "Before Abraham [was born] I am." By comparing the words of the Savior here with John 1 : 1, any one can see that Christ's personal existence from eternity is plainly taught in the Word of God. "The Word was with God." Ma ωpωnvkvt Chehωfv apvke tates; and here, "before Abraham [was born] I am." If these words do not prove the existence of Christ prior to his birth in Bethlehem, then there is evidence that he was intending to mislead and deceive, which cannot be admitted for a moment. He was in the beginning with the Father, "before the dust was laid on the tops of the highest mountains;

59. MƟmƟf chvtƟn chawakit safvllvkvranin, mƟmiis Chesvs imehiikit isti itinrawvn itirƟpƟtiiyit, mƟmit itihƟyanit Chusvlki mimekƟsvpikv chƟkƟ Ɵssvtes.

SITINTVCHKE IX.

1. MƟMIN Chesvs hƟyanƟfvt hƟnvnwv tƟrhechekƟ hichkvten hechvtes.
2. MƟmin imistvlkit impƟhit PƟpƟchase″, kƟt istƟmatit naƟrkvtetƟn Ɵmehakis? heyv hƟnvnwvt Ɵmehakis? kƟt itskvlki miimvt naƟrkvteten tƟr hechekƟt hitskvtetƟt Ɵmehakis?
3. Chesvsit imayƟpƟskit, heyv hƟnvnwv naƟrkvtet ƟmechiichikƟs, mƟmin ichkvlki naƟrkvtet Ɵmechiichikes; mƟmiis

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before the earth was brought forth." Abraham anticipated, by faith, the day of Christ's humanity, and rejoiced in view of the fulfilment of God's promise. Even Balaam saw, and prophesied of Christ. "I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." —Numbers 24 : 17.

Chehωfv imatətkitv heyv hωnvnwv iskirkvranatit ωmis.*

4. Achatətate imatətkitvn atətkvraniiyat tvlkωsis nitta emωñkωfvn: nire alakat nvpvt atəttii″kekωs.
5. Inhωfωne istω′mωsin yvmv ekvnv ariin ωmati, ekvn istvlki inhayayake tωyiis.
6. Mωmin hvm make ωpωna″yωfvt ekvnvn ωh′tωfiikit, təfkitvn fvkki ishah′yit, mωhmit hωnvnwv tərhichekatin fvkki tərwvn sinsii′yvtes.
7. Ah″yit okhvsse hayvkvte Siilωvm lilkatin rokkəkkωsvs† kiichin. Mωmωsin mvn ah′yit rəkkωsvtes, mωmit hechet alakvtes. (Siilωvm makitv atω′te makitvt ωmis.)

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* 3. The words of the Savior in this verse must not be understood as conveying a denial of the sinfulness of the blind man or his parents; they merely teach that this particular affliction was not on account of *personal* guilt; but that the grace of God might be made known by his cure. The notion of the disciples, that many afflictions are consequent upon personal guilt, may be proven.—See Ex. 20 : 5.

† 7. I use this word because *nipsai*, from *nipto*, to wash only a part of the body, is used in the Greek. No doubt the blind man washed merely his eyes. In chap. 13 : 10 I use a different word; because there the Greek word is *leloumenos*, which is used of him whose whole body is washed.

8. MƟñkv mawƟliichvlkit, mƟmin tƟrhichikƟtƟmin inhƟmv hechakvten tƟhkvlket kƟt heyv isti mahƟsatit nake apƟhe liikvñke tƟkƟhakis? makakvtes.
9. Apvlwvt heyvt mvttis, makakin: apvlwvt ma inhichkv ƟmiS, makakin: mƟmiis emit Vnit mvttƟyiis, makvtes.
10. MƟmikv kƟt istƟmit chetƟrwv renayvthakis? istit kiichakvtes.
11. ImayƟpƟskit, hƟnvnwv Chesvs kiihƟchatit, fvkkin hah'yit, chvtƟrwvn svnsiiyii'yit, ah''yit SiilƟvm okhvssi hayvkvte liikatin rokkƟkkƟsvs chakiichin: ah'yiit, rƟkkƟh''siit, rinnakv vnhechke mvttvs, makvtes.
12. Ma hƟnvnwv istvn arehakis? kiichakin. Kirrakos, makvtes.
13. MƟmin inhƟmv hƟnvnwv tƟrhechekaten Falvsevlkin sinyiihƟchvtes.
14. MƟmin Chesvs fvkke hah'yƟfvt isti rinayechati ma nitta nittachakoche tates.*
15. MƟmƟf kƟt istƟmit rinakv chin hechkvthakis? hatvm Falvsevlkit kiichit impƟha-

* 14. Many of Christ's miracles were performed on the Sabbath day. On that day he cured the withered hand. —Matt. 12. On that day he cured the helpless man at Bethesda.—John 5; and on this occasion the blind man.

kin. Hωnvnwvt fvkkin chvtorwvn svnsiiyiiyin, ωkωsiiyvñkit, mωmit hechiis, kiichvtes.

16. Mωñkv Falvsvlki apvlwvt heyv hωnvnwv Chehωfv [liikat vte] tωkωs nitta chakochin achayechekωt ωmikv, makakin. Apvlwvt kot istωmit isti naωrkv tωfvt heyv naki isti mωmechikω ittitayatin mωmechehakis? makakin. Mωmin ma ittinrawv isti imvkirriichkv imvrah'rakvtates.
17. Mωmin hatv'm isti torhichikaten impωhit chetorwvn chinrenayechekv istωmet ωmis makitskehakis? kiichakin. Ωwalvt ωmis, makvtes.
18. Mωmiis Chusvlki torhechekatetot renakv inhechkit ωmis kωmitv ma ωfvtchv akasvmvkekω emωnkit, ma isti renakv inhechkvte ichkvlkin inhoekah'kωfvt.
19. Mωmit mvn impωhakit, heyv isti torhichikω hichkvtes makatskati heyv chichhoswvtakit ωma? kiichakit kot istωmit hiiyωmati hechetot ωmihakis? kiichakvtes.
20. Mωmin ichkvlkit imayωpωskit, heyv pωpochiton kerres, mωmit torhechikω hichkvteton [kerres]:
21. Mωmiis istωmit hiiyωmat hechehakati

kirrekos, mωmin istiimvt heche hayvte kirrekos: mωmiis imachvlitv ωriiches, mvn impωhakis, mωmin eme tawvt chimayωpωskvkvres, makakvtes.

22. Ichkvlki Chusvlkin impiñkvlvkketωkv ωpωnvkv hiiyωmvken ωpωnahωyvtes: istiimvt Kliist tωmis makit kirkoechin ωmati Chusvlki mimekω svpkv chωkω ωfv ωssvres, [makakit] ittinfvtchvtet ωmakikv.*

23. Mωmetωmikv imvchulitv ωriiches, emin impωhakis, ichkvlkit makakvtes.

24. Mωmin hatvm' hωnvnwv tωrhechekaten inhωhiikit, Chehωfv miimvn akasvmvs, heyv hωnvnwv naωrkvt ωmin kerres, kiichakvtes.

25. Mωmin ma hωnvnwvt istimayωpωskit isti naωrkvtωt mωmit mvtωkatew kirrakos; mωmiisim hvmkv chvtωrhechekatetωt hiiyωmat hechiis heyv nak hvmkat kerriis, makvtes.†

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* 22. The parents feared excommunication from the Synagogue. We should love our relationship with the church, but we should fear to do wrong more than we fear excommunication. If any one be excluded wrongfully, God will defend the innocent.

* 25. The blind man's faith was now only in the germ. He knew "one thing," and that was from subjective expe-

26. Mωmωf nakin chistωme'chit? kωt istω-men hechichke chehayvthakis? hatvm kiichakin.
27. Imayωpωskit chimωnayakiiyvñkis, mω-min pωhachkikvñkis [akasvmachkekvñ-kis]; kωt nakit istωmatin hatvm pωhitv cheyachvkehakis? Chintakiwω imistvlki hakepvranatskehakis? kitchvtes.
28. Mωmωf ehvnnakit, chintawv imisti tωyitskis? mωmiis pωme Mωsis imis-tvlki tωyepes, kiichakin.
29. Chehωfv Mωsis ittimpωnayvtet ωmat kerres; mωmiis heyv isti tawvt istvmiin vte'tat kirrekos, [makakin.]
30. Mωmin hωnvnwvt imayωpωskit, heyv naki ta''wvt istω''mahωset ωmis, istvmiin vtetot ωmati kirratskekωt ωmatin, chv-tωrwvn hechen vnhayis kiichvtes.
31. Hiiyωmat Chehωfv isti naωrkvlki ema-pωhiichekωt ωmati, kirreyet ωmis; mω-miis istiimvt Chehωfv immekωsapatωt naki kω'matin mωmechin ωmati, mvn emapωhiichetωmes.*

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rience. Many a young convert knows, in the same way, that he has been changed; and *afterwards*, like the blind man, he learns more of Christ, and receives greater faith.

* 31. "God heareth not sinners," i. e. such as still love an d purpose to continue in) sin. But this verse does no

32. Isti tərhechekω hichke isti hvmkωsiis tərwv hichen inhayis makitv pωh'kvte sah'sekωs ekvnv hωchvchiikvte ate'kati.
33. Chehωfvt heyv hωnvnwv [atətikatin] ωmati, nakin mωmehchekωs [makin.]
34. Chvsvlkit imayωpωskit naωrkitv ωfv mahin chehichkvtet ωmichkatit, mωmat pωmωhayitskehakis? kichakit. Ωsiichakvtes.
35. Ma isti ωsiihωchvteton Chesvs pωhit, mωmin ishechωfvt, Chehωfv Ippochi ωhhakvsammichketωhakis? kiichvtes.
36. Mωmin imayωpωskit Chvpωchase", istiimvt mvtən ωhhakasvmepiiyate" makvtes.
37. Hechichkvtet ωmis, mωmin mv ma"hωsat hiiyωmati chitimpωnayet ωmis, Chesvsit kiichvtes.
38. Mωmin Chvpωchase", akvsa"miis, kiih'chit; mωmωsin emekωsapvtes.
39. Mωmin isti herakatin isti naωrkvlkit iñkvpaket istimirkvkvren, mωmit isti hechvkekatit hechv'ke hakvren, mωmin ma isti

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sustain the false theory that no one should pray who has never been baptized. Cornelius fasted and prayed before he was baptized, and God heard him. Acts 10: 2. But if we regard iniquity in our hearts, the Lord will not hear us.

hechakatit, hechv'kekω hakaren, yvmv ekvnv alakiit ωmiikv; Chesvsit makvtes.*

40. Falvsevlki apvlwv apakvtet heyv ωpωnvkv pωhakit, pωmewω' pωhichvkekωhakis? kiichakvtes.

41. Chitərwvt hechv''kekatin ωmati, naωrkitv ωchatskekvntωmis: Mωmiis hiyωmat heches, makatskikv, mωñkv chinnaωrkitvtaki echepakvke emωñket ωmis, Chesvsit Chusvlkin kiichvtes.†

SITINTVCHKE X.

1. MIHINWωSIN, mihinwωsin chekiichakiis, istiimvt yvpifiik hoti ahowkin acheyit ωmikot, mωmiis etvmiin vchimiikit ωh'-

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* 39. "For judgment am I come into the world," &c. Christ is the Savior of those who receive him, but the Curse of those who reject him; likewise his Gospel will be a "savor of life unto life" to the believer; but of "death unto death" to the unbeliever. It will be more tolerable for those who have never heard of Christ, than for those who have heard his Word, and rejected him.

† 41. Spiritual is worse than natural blindness. If the Pharisees had been ignorant, their unbelief would have been more excusable, but because they fancied they were wise, they were inexcusable.

cheyin ωmati, mv isti inyikchen sistωfvñ-kit naki isti kωnahvt ωmit, horkωpv tωmis.*

2. Mωmiis istiimvt ahowke acheyetωn ωmati, ma isti yvpifiikv ahechiichv tωmis.
3. Mωmin mvn ahowke ahechiichv [ahowke] inhowwechet ωmis, mωmin yvpifiikv imωpωnvkv inhake pωhaket ωmis, mωmin inyvpifiikv hωchif″hωkvn sinhωeh′kit; eyapayit sωset ωmis.
4. Mωmin inyvpifiikv sωh′seh′pωfvt inhωmah′tet ayin mvn yvpifiikv achokkvpeyet ωmes: imωpωnvkv inhaken kirrvket ωmikv.
5. Mωmin isti kirrvkekati achokkapeh′yekωs, mωmiis impefatke tωmes, imωpωnvkv inhaken inkirrakekωt ωmikv.
6. Heyv ωpωnvkv Chesvsit simpωnayvtes: mωmiis naki arahechit naki simpωnayit ωkati, inkirrvkekates.

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* 1. The sheepfold, yvpifiikv ehθti, of Palestine was "an open space enclosed by a low wall."—*Olshausen.* "The word means an open hovel, formed by hurdles and wicker-work."—*Bloomfield.* This explains the "climbing up some other way," as thieves and robbers would do, but the shepherd would enter the usual way—by the door. Burkett makes the church the fold; the Holy Spirit the porter, &c.

7. Mωmωf hatv″m Chesvs impωnayit, mihinwωsin, mihinwωsin chekiichakiis, Vnit yvpifiik hωti imahowke′tωyiis.*
8. Mωmin [Vnitω ahaye] chahωmv yiichvte vte″kat ωmvlkvt hωrkωpvlkitωt mωmit inyikche isti sωfvñkit, isti kωnahvlkit ωmes: mωmiis vnyvpifiikv emapωhiichv′kekates.
9. Vnit ahowki tωyiis; istiimvt vni chvti hωyv′nen cheyin ωmati, mvt hesakvres, mωmit cheyepit, mωmit ωssit, mωmit innanωpkv ishechvres.
10. Hωrkωpv naki etvn kωmit alakit ωh′mikωs; mωmiis hωrkωpkvn kωmit, elechkvn kωmit, ahωpvnetvn kωmet ωmes: Vni hesakitv ωchake′pvren, [alakiit,] mωmit ωh′hatvlake ωchake′pvren, alakiit ωmiis.
11. Vnit yvpifiik-vhechiichv he″rat tωyiis; yvpifiik-vhechiichv he″rati inyvpifiikv aroh′kvn inhesakitv wiiket ωmes.
12. Yvpifiikv hechiichv ma′hi tωkωt ωmati,

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* 7. The word translated imahowki, or ahowki, means not only a *door*, but *approach;* also, as here, *he who gives it.* —*Bloomfield.* Christ's words import that he is the only Mediator—the only way of approach to God; as in chap. 14 : 6 he says, "iietv tωyiis," "*I am the way.*"

mɷmiis isti pvlhɷyɷse yvpifiikv enaki tɷkɷt ɷmati, yaha alakin he'chati, yvpifiikv wiih''kit, litkeh'pin; mɷmin yaha cha'wit yvpifiikv awahechet ɷmes.*

13. Isti pvlhɷyɷse tati pvlhɷyɷset ɷmikv litkepetɷmes, yvpifiikv istɷmepe istɷmiis, istɷskɷmikɷkv.

14. Vnit yvpifiik vhechiichv he''rat tɷyiis; mɷmit vnyvpifiikv kerriis, mɷmin emewɷ chvkirraketɷmis.

15. Chvrki chvkirretɷmin, matapɷ'mɷsin Vniwɷ Chvrki kirriiyetɷmis; mɷmit vnyvpifiikv arah''kvn vnhesakitv wiikiiyetɷmis.

16. Heyv yvpifiikv imitɷh'kvlkitv tɷkat, etv yvpifiikv ɷchiis, mɷmit mawɷ' svtvraniiyatit ɷmis, mɷmin vmɷpɷnvkv inhake pɷhv''kvres: mɷmin imitɷh'kvlkitv hv'mkɷsvres, mɷmin vhechichvwɷ, hv'mkɷsvres.

17. Heyvt ɷme''chiichin Chvrki achvnɷke''-

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* 12. The *yaha, wolf,* is certainly a fit symbol of the devil, and the *pvlhɷyɷse,* of the false teacher, who would never trouble himself to defend the sheep; but Christ is "the Good Shepherd, who gave his life for his sheep," and will never allow the *yaha* to catch one; not even a lame lamb.

chωset ωmis vnhesakitv wiikiit [wakechiit] hatvm hichkoechepiiyet ωmikv.

18. Nvpvt vnhesakitv chakωnahit ωmikos, mωmiisim vni kωmiiyatit sumechiichiit ωmiis: yekchitv ωchiiyetωmis vnhesakitv sumechiichiit; hatvm yekchitv ωchiiyetωmis hichkoechipitv.* Heyv hvmmωmechepare Chvrkit vmvtet ωmis.

19. Chusvlki hatvm heyv makitv svroh'kvn imvkirriichkv maroh'roh'kvtates

20. Mωmin kotnakit istωmatin mapωhiichatskehakis? pωyvfikchv hωlwakan ωchetot, hachωhake tωmis; isti sulket makakvtes.

21. Mωmin apvlwvt isti pωyvfikchv hωlwake ωche imωpωnvkv tωkωt ωmis, makakit. Kot pωyvfikchv hωlwakat isti torhechekati hechen haye ittitayehakis? makakvtes.

22. Mωmin Chelusvlvm tvlωfv tates, Chusvlki mimekωsvpkv chokω haye Chehωfv arokkoechvrane inwiikitv hayakati vkir-

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* 18. This verse proves that the death of Christ was a voluntary sacrifice. "No one [not even the Father] compelleth me to die for my flock. I have of my own will undertaken to lay down my life for it. By the same will I shall return again to life."

riichkvn hωmpitv rokkωn hayakωfv tates, mωmit rvfω tates.

23. Mωmin Chesvs Chusvlki mimekωsvpkv chokω ωfv Solvmvn mωh'hapettv ωfvn ωh'harates.

24. Mωmin Chusvlkit imafωlωtit kωt inhωfone istω''mωmωsin fvtchv he''rωse chekirre''kω pωsvpvklechvranitskehakis? [makit]. Kliist tωyitskinωmati kirkv he'rin pωmωniiyvs, kiichakvtes.

25. Chesvsit imayωpωskit chimωniiya kiimvttvs mωmin akasamachkekω mvttvs: Chvrki hωchifkv ωfv atωtkitv mωmechiiyatit, mvt achωkirkωechet ωmis.

26. Mωmiisim vnyvpi fiikv tωyatskekωkv akvsvmachkekωs, chekiichvkii mvttvs.

27. Vnyvpifiikv vmvpωnvkv inhake pωhaket ωmes, mωmin kirhωyvyet ωmis, mωmin achvchokkapeyet ωmes.*

28. Mωmin hesakitv imiyωksv sekωn emiiyet ωmis, mωmin istω''fiis pvsvtkekares,

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* 27. The fact that all who are given to Christ by the Father do belong to him, beyond the possibility of being lost, is here taught in words clear and unmistakable. We never can be saved, however, by our own goodness, but by the grace and power of God working in us, and for us.

mωmin isti istω'met chvñkωfv svmωssiicheka'res.

29. Chvrki amate't ωmvlkvn ωh'fvnket ωmikv: mωmin isti istωmet yikchetvωchit Chvrki eñkωfv sωssiichekω ittitiiyet ωmis.

30. Vnitωn Chvrki tepakeyati hvmkωseyet ωmis.*

31. Mωmωf hatvm Chusvlkis chvtωn chawit isnvfkvkvranvtes.

32. Chesvsit imayωpωskit Chvrki imatωtkitv herakati sωlken chehechiichakiis, kωt heyv atωtkitv istωmati issvroh'kvn chvtω ischvnvfkvranit ωmachkehakis? kiichvtes.

33. Mωmin Chusvlkit imayωpωskit, atωtkitv he'rati issvroh'kvn chvtω ischvnvfkvranit ωme'kωs, mωmiisim Chehωfv nak hayekω

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* 30. "*I and my Father are one.*" This shows that when Christ says in the preceding verse, "My Father is greater than all," he does not mean that the Father is greater than the Son, or he would not have added, "I and my Father are one." His own power, being one with the Father's, was pledged for the salvation of all true believers. Being one with the Father in power, he must be one with him in all other Divine attributes, and hence equal with God. It was for this the Jews wished to stone him, and for this many revile him to this day; but Christ *is* God.

isti hɷnvnwv tɷmichkɷfvt, Chehɷfvtɷ eyahayichkatin ɷmes, kiichakvtes.

34. Chesvs imayɷpɷskit kɷt chimvhakv taki ɷfv ischɷyvkvte ɷchetɷmekɷhakis? "Chehɷfv [ippochitaki] tɷyatskis" chekiichvkiiyvte.

35. Chehɷfv imɷpɷnvkv ma isti imvlakvten Chehɷfv [ippochitaki] tɷyatskis kiichvtin ɷmati, mɷmin Chehɷfv innokchɷkv mihinwɷse tɷmɷfvn;*

36. Kɷt nakit istɷmatin Chehɷfv Ippochi iswiikitv hah'ye ekvnv aɷhtɷtatet ɷmatin, mɷmin Chehɷfv Ippochi tɷyiis makiikv, Chehɷfv nak hayekɷt ɷkis makatskehakis?

37. Chvrki imatɷtkitvn mɷmechakɷn ɷmati, achɷhakvsamachkvs.

38. Mɷmiisim Chvrki imatɷtkitvn mɷmechiin ɷmati, vni achɷhakvsamatskekɷtɷ istɷ'miisim, atɷtkitv miimvn ɷhhakasvmvkis: mɷmit Chvrki achɷfvn liiketɷ-

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* 35. "The Scripture cannot be broken."—*Eng. ver.* "The language of Scripture is unexceptionable."—*Camp.* "The Scripture cannot be taken exception to."—*Bloomf.* "The Scripture is immutable."—*Olshausen.* The Scripture is true, *mihin'wɷse tɷmɷfvn.* "Et non potest solvi Scriptura."—*Vul.*

min, vni wω emeωfvn liikiiyet ωmati, akasamit mωmit kirrepatskvren.*

39. Mωmekv hatvm Chusvlkit issetvn kωmakvtes, mωmiisim emiiyepvtes.

40. Mωmit Chωtvni ωerokkω irtvpalv Chani inhvtichiskv isti Oksumhoechvten erωrepvtes; mωmit mvnliikvtes.†

41. Mωmin isti sulket inyiichakvtes, mωmit Chanikvn isti naki mωmechikω ittitayati

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* 38. "The Father is in me," &c. Here again the Savior teaches his equality with God; and again the Jews threaten him.

† 40. I wish here to remark, in reference to this verse, as well as John 1 : 28, that most learned commentators agree that Bethany, and not Bethabara, was the place where John had first immersed. I do not consider the discussion about the mere name very important, only so far as it throws light on the place where the ordinance was first administered. The Latin Testament says: "*Haec in Bethania facta sunt trans Jordanem*," &c. Olshausen says: "The reading Bethania [Bethany] is to be preferred * * * it was a little place on the other side of the Jordan." George Campbell quotes several versions, and refers to "many MSS." in favor of Bethany; and says that the word, "by its etymology, signifies a place or house close by a ferry." It was undoubtedly a convenient place for the converts to change their raiment in "a house near by a ferry." Bloomfield, in his notes on the Greek text, argues for Bethany; while they all unite in charging Origen with changing the name through mistake.

mѠomechikates, mѠomiisim nakѠomvlkv heyv hѠonvnwv Chani ѠpѠonayechvte mihi″nwv tate tiis, makakvtes.

42. MѠomin matawv isti sulket Ѡhʹhakvsamakvtes.

SITINTVCHKE XI.

1. PVRѠNI tvlѠfv Māle, Mare tichokkat kakatin, hiiyѠomati isti hѠonvnwv hvmkit, Lasalvs hѠochifket enѠkketates.*
2. (Ma Māle PѠohesayechv illi nehe sinsiiye ekv-issi sinhvsvteʹchvte mahʹhѠosati echirwv Lasalvsit enѠk″ketates.)
3. MѠomikv PѠpѠochase″, hechvs ma isti vnѠkeʹchѠosits katit enѠk″kes, makit ewvntakit ematѠotit Ѡmvtes.

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* 1. Bloomfield thinks that the Bethany mentioned here is not the same place mentioned in John 1: 28, as "there are in all countries many places of the same name." He supposes the place where John baptized to be distinguished from this by the addition, *peran* tou Jordanou, on the opposite *bank* of the Jordan, for we may be sure it was on the *river* side. The meaning of the two words Bethany and Bethabara is almost exactly the same.

4. Mωmωf Chesvs ma, pωhωfvt, heyv enωkkitv eleh'che ismωmechiichvranet ωmikos, mωmiisim Chehωfv akasvmkati, iskerkin, Chehωfv Ippochi akvsvmkepvranatit ωmis, makvtes.
5. Hiiyωmat Mara ittichokkat [Male] mωmit Lasalvs ismωmat, Chesvsit vnωkechωsvtes.
6. Mωñkv Chesvs Lasalvs enωkke ta''chωkin pωh'hωfvt matawvn nittahωkωlin liikeemωñkvtes.
7. Mωh'mωf inyupvn imistvlkin hatv'm Chutea tvlωfvn vpeyvke'ris, Chesvsit kiichvtes.
8. Pωpωchase'', Chusvlkit hvti awelle chvton ischenvfkitvn kωmakvñkatin, kot hatvm iiyvranitskehakis? imistvlkit Chesvsin kiichakvtes.
9. Chesvs imayωpωskit nitta hvmkati hvsi iskirkv palin hωkωlωh'kaket ωmikω hakis? istiimvt nittan yvkapinωmati illin tapiiyekωs, heyvmv ekvnv inhiiyiiyvken hechet ωmikv, kiichvtes.
10. Mωmiisim istiimvt niren yvkapin ωmati, illin toppetωmes hiiyiiyvke emeωfv ωchekωt ωmikv.
11. Heyv naki hiiyωmakati mah'kωfvt in-

yupvn pɷnhissi Lasalvs nɷchippes mɷmiisim ayiis ahɷnechiichvraniiyatit, Chesvs kiichvtes.

12. Pɷpɷchase″, nɷcheton ɷmati hiiyɷmat istɷñkiis ɷmes imistvlkit Chesvsin kiicha kvtes.*

13. Mɷntɷmiis Chesvs ma isti elatin ɷpɷniiyechit ɷkvtes; mɷmiis imistvlkit fekapit nɷchepin ɷpɷniiyechit ɷkachɷkkis kɷmakvtes.

14. Mɷmɷf kirkv he′rɷsin Lasalvs illippes, Chesvsit makit imɷniiyakvtes.

15. Mɷmin chemi echeroh′kvtakin achafatskɷsis mɷmit mɷmɷf arakatehkvn akvsvmepats′kvren; mɷntɷmiisin ɷh′hapeyake′ris.

16. Mɷmin Tomvs Titimvs kiihɷchatit pɷmewɷ apeyvke′ris mɷmit apakit pasvtkepakvret isti imitɷh′kvlkitvn kiichvtes.

17. Mɷmɷf Chesvs alakɷfvt nitta ɷste hɷ-

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* 12. The disciples thought that if Lazarus was only *asleep*, it was a favorable indication that he would recover; but they evidently misunderstood the Savior, who called the *death* of Lazarus a *sleep* from the fact that he knew his intention to restore him to life. It is for a similar reason that the *death* of Christians is called a *sleep*. 1 Cor. 15: 6, 18. 1 Thess. 4: 13.

pilkv ωfvn wokke ωriichet ωmin yekerrvtes.*

18. (Hiiyωmat Pirrvni tvlωfv Chelusalvmtvlωfv anakvt liiket ωmvtes, imitωh hωpiiye akerkv hωkωlati mahe tates.

19. Mωmin Chusvlki sulket Mare, Male tepake kakatin echirwv imelatin inhorkvsakvranit inyiichvtes.

20. Mωmωf Chesvs alaka chokkin Marit pωhatin apakωsit ah'yit irrvnrapvtes momiis Male fi'khonnet nvthωfvn liikvtes.

21. Mωmωf Chvpωchase'', yvmvn liikits katinωmati chachirwv illekvntωmis, Marit Chesvsin kiichvtes.

22 Mωmiis hiiyωmin nakin kωmit Chehωfv impωhitskinωmati Chehωfv cheme tωmatit, kerriis. [Marit kiichin.]

23. Chechirwv hatvm rakawopkvres, Chesvsit Marin kiichutes.

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* 17. From this verse we learn that when Jesus reached the neighborhood of Bethany, the deceased had lain four days in the grave; and from verse 6th we learn that after he heard that Lazarus was sick, "he abode two days still in the same place." He could have gone at once, but no doubt he delayed for the purpose of convincing the people that it was a true miracle, and no imposition.

24. Nitta ispωke isti ωmvlkv akawapkωfv hatvm akawapkvranet ωmati kerriis, Marit Chesvsin kiichvtes.
25. Vnit akawopkitv tωyiis; mωmit hesakitv tωyiis; istiimvt vnin achωhakvsaminωmati, ille tate tω istω″miisim hesakvres, Chesvsit Marin kiichvtes.*
26. Mωmin istiimvt hesakit hoerit vnin achωh′hakvsamin ωmati, istω′fvn eh′lehωs, kωt heyv akvsamichketωhakis?
27. Heñka″, Chvpω′chase″, Kliist tωmitskit Chehωfv Ippochit ωmitskis, mωmit yvmv ekvnv alakkvres makvkvtet ωmitskin akvsa′mωsiis, Marit) Chesvsin kiichvtes.†
28. Mωmin Marit hiiyωme mah′kωfvt, Male ittichokkatin rinhoekv ranit ayvtes, mω-

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* 25. "I am the resurrection," &c.; *i. e.* the efficient cause of it. Hence, as all Christians are "members of his body," they are as sure to rise to life, as that he once rose from the grave. The Savior quickeneth whom he will, and *when* he will. Hence he could raise Lazarus *before* the appointed day.

† 27. Martha's confession of faith was a good one, and very similar to Peter's, as recorded in Matt. 16: 16. I believe that it is essential to any one's salvation to believe with all the heart that Jesus, the Christ, is the Son of God, and that he came into the world and died for sinners. He that lives and believes in Christ shall never die, or be lost forever.

mit Imvhayv alakit chimhoeh'kis eh''-kωsen yekiichvtes.

29. Heyv pωhatin apa'kωsin lvppe''chiichit ahωyiirit ah'tit imvlakvtes.

30. Hiiyωmat Chesvs tvlωfv hvti alvkekω emωñkvtates, mωmiisim ma Marit rvnra'-patin etawvn fikhonne emωñkvtes.

31. Chusvlki nvthωfv inhorkvse apωkvtet Male ayokhvmkωsin ahωyii'rit Ωssin hechakωfvt, isti hωpilkv ωchatin irhakii-kvranit ayit ωmis makakit achokkvpe-yates.

32. Mωmin Male Chesvs liikatin alakit, he-chωfvt, illi vnakvn yintvklvtiikit, Chv-pωchase'', yvmvn liikitskvtin ωmati chv-chirwv illikvntωmis, Malit Chesvsin kii-chvtes.

33. Mωñkv Chesvsit Male hakiih'kin hechit Chusvlki achokkωriichatewω hakiih'hω-kin hechωfvt, inherekot, pωyvfikchv-ωfvn hii'kvtes.

34. Mωmit kot istvmiin wakechatskvt hakis? makin, Pωpωchase'', ah'tit yehechvs, kii-chakvtes.

35. Chesvsit hakiih'kvtes.*

* 35. "Jesus wept." Because Christ had assumed our nature, he possessed human sympathy; and that cannot

36. Hechv'kis mvta''wvn vnɷke''chvtetiis, mɷmɷf Chusvlkit makakvtes.
37. Mɷmin isti apvlwvt heyv hɷnvnwv isti etɷrwv hechokkekɷ tɷr hechvkke hayatit, heyv hɷnvnwv mahɷsati eh'latskɷh'min illikiis mɷmekvn tɷmihakis? makakvtes.
38. Mɷñkv Chesvs hatvm eme'tawv ɷfvn hiih'kit isti hɷpilkvn ɷchatin alakvtes. Ekvn howkit ɷmin, chvtɷt ɷhliiket ɷmvtes.
39. Chvtɷ issit etiin akɷeyvkis, Chesvs makin: Chvpɷchase'', hiiyɷme ɷrati fumpeppes, illvte nitta ɷstat ɷrepet ɷmikv, Mari isti elati ewvnwvt Chesvsin kiichvtes.
40. Akvsamichkin ɷmati Chehɷfv akvsvmkv rokkati hechits kvres, che kiichakat hakis? Chesvsit Marin kiichvtes.
41. Mɷmɷf isti ille wakechakvtet chvtɷ issit etiin akɷeyakvtes. Mɷmin Chesvs hvl-

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be sinful in itself, for "he knew no sin." While we weep over our departed friends, or when we weep through sympathy for the afflictions of others, it is natural and right; but we should not sorrow as those who have no hope.

wen ahechit, Chvrke″, amapωhiichichkikv echekvsamiis makvtes.*

42. Mωmin istω′fiis amapωhiichichke emωñkv tate kirriiyv′tes, mωmiisim heyv isti sapoklati esarah′kvn makii tωkiis achvtωtichkvtet ωmati akvsvmvkvren ωk′iis.

43. Mωmin hvm makit ωpωnah′yωfvt, Lasalvs, aωsvs; kiichit inhoe″kvtes.

44. Mωmin ma isti elvtet aωssvtes, mωmin vtchosvke isti ishωpilkvt eñki illewω iswvnawvke tates; mωmin etωrωfvt inωtskv iswvnvke tates. Inrωchωh′patskin ayepekvs, Chesvsit kiichvtes.

45. Mωmωf Chusvlki sulket Male inyiichvtet, Chesvs naki mωmeche hechakvtet, Ωh′hakasvmakvtes.

46. Mωmiis apvlwvt Chesvs naki mωmechvten, vpeh″yit Falvsevlkin rimωnayakvtes.

47. Mωmωf ahakv achulvki afastvlki simeya-

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* 41. In the sublime and pathetic prayer which the Savior uttered after the removal of the stone, "he does not *ask* that his desire may be fulfilled, but *gives thanks* that it is granted; and even this he does, not on his own account, but for the sake of those around him."—*Olshausen.* "Christ's will was his prayer; whatever Christ willed, God granted. Christ and his Father have one essence, one nature, and one will."—*Burkett.*

piiyvlkit Falvsevlkin tωh'kvlkit nakafii''-tit, heyv hωnvnwv naki isti mωmechikω ittitiiyati sulken mωmechit ωmikv; kot nakin istωmvranehakis? makakvtes.

48. Hiiyωmat istωmechekot wiiken ωmati, isti ωmvlkvt ωh'hakasvmvres, mωmin Lωmvnvlkit yiih'chit pωmapωkitv pωmahωpah'nit pωmitvlωfv pωmahωpvnvres.*

49. Mωmin hvmkit Kiiafvs hωchifket ma ωrωlωpe hvmkat ma'hωsati ahakv achu lvki afastvlki simeyapayvt ωmit, nakin kirrachkekos.†

50. Isti hvmkit isti ωmvlkv arah''kvn eh'lin

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* 47, 48. The Jewish Sanhedrim pretended to be alarmed, lest somehow through Christ's influence, the Romans would come and destroy their country; though I think their chief dread was that this great miracle would cause many to believe on Christ. How could they have feared his political influence when he never took any part in civil matters? *Airein*, "destroy."—*Olshausen*, *Bloomfield*, and *G. Campbell*.

† 49. Several learned commentators think that the prophecy of Caiaphas in this and the following verses is like that of Balaam (Numb. 22.) That he was a bad man, and gave his advice from bad motives; yet what he said was true, and in accordance with the will and providence of God. This, however, did not justify the Jews in seeking to put Christ to death.

tvlωfv hvmkati ωmvlkvt istimirkvkekaremiin isponheres kωmit akirriichachkikos, kiichvtes.

51. Mωmin heyv hiiyωme makati eme tawvt eyωpωnayechit ωkekates; mωmiisim ma ωrωlωpe hvmkati mahωsati ahakv achulvke afastvlki simeyapiiyvt ωmit, Chesvs ma tvlωfv arah'kvn imillvranatin.

52. Mωmit ma etvlwv tvlkωsikωn, mωmiis Chehωfv inhωpoetakochi awa hatin tωhkvlke hvmkωse hayvranatin, isωwalit ωkvtes.

53. Mωmωf ma nitta ate'kωsin Chesvs elechetv kωmakati etωh''nakaftit iiyechiichakvtes.

54. Mωmekv Chesvs vnv'chomv Chusvlki kirkv he're apake vrekates; mωmiis etvlwv Eflevm hωchifke vnrawv vnakv liiken, ayepvtes; mωmit imistvlki apakit mvn liikepvtes.*

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* 54. The Savior always avoided his enraged enemies until the appointed time, which he called his hour; after that he never tried to evade them. In this instance he went with his disciples to Ephraim, which lay north of Jerusalem, by the desert of Judah. No wonder, after so notable a miracle as the raising of Lazarus, that all the people were talking of him, and inquiring if he would not come to the feast of the Passover!

55. Mωmωf Chusvlki innakvftitv Ωh'hωyanv hωchifkatit ωrvra''nωsvtes, mωmin isti tvlωfv apωkat sulket Chelusalvm tvlωfvn ωh'hapeyvtes, mωmin hvti Ωh'hωyanv inchokkekω emωñkvn eyachayechvkvranit.
56. Mωmωf Chesvs hωpωyakit, Cusvlki mimekωsvpkv chekω ωfvn svpaklit, istωmvres kωmachkehakis? ket hωmpitv rokkω aωh'hah''tekωs, kωmachkehakis?
57. Hiiyωmat ahakv achulvki afastvlki Simeyapayvlkit mωmin Falvsevlkin tωh'kvlket istiimvt istvn arin kerrati, kirkeechin issvkvret ahakvn hayvke tates.

Sitintvchke XII.

1. Mωmωf Chesvs, nitta epake ωh'hωyanv hvtte ωrekω emωñkωfvn Perrvni tvlωfv Lasalvs eh'le rahesayechvte liikatin alakvtes.*
2. Mvn yvfke hωmpitvn inhayakvtes; mω-

* 1. For an explanation of ωh'hωyanv, see note on chap. 13: 1.

min Marit ꝏh'hꝏmpitv afastvtates: mꝏmiis Lasalvsit hvmkati Chesvs apakit ꝏh'hꝏmpitv aliikvtes.

3. Mꝏmꝏf Mālit nihe fvmi'che achake ma'hen spiknit hꝏchifken atarkv hvmkin issit Chesvs illin sinsiiyii'yit, mꝏmit ekvissin sinhvsvte'chvtes: mꝏmin nihe infvmichet chokꝏ isfatskꝏsvtes.*
4. Mꝏmꝏf Chesvs imistvlki hvmkit, Chutvs Iskvlleyvt hꝏchifkat, Siimv ippꝏchi, Chesvs vnrapvlki issepꝏichv ranatit.
5. Nakit istꝏ'matin heyv nihe wiiyii'yit chvtꝏkꝏnawv paletꝏchene mꝏñkat paleꝏstin† isnissit istimirkvlkin imhꝏyekat hakis makvtes.
6. Heyv makati istimerkvlkin mꝏs kꝏmit ꝏkikates, mꝏmiis hꝏrkꝏpvt ꝏmit, mꝏmit chvtꝏkꝏnap insꝏkchv sisetꝏmit Ꝏh'tehꝏhati vte'kat saret ꝏmikv ꝏkvtes.
7. Heyv hꝏkte istꝏmih'chatskvs chahꝏpilke nitta sarahechet heyv achayechepvtet ꝏmis, Chesvsit Kiichvtes.

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* 3. I have transferred the word *spikenard* (spiknit) because the Creeks have no name for it, and we could not give it a descriptive name without much circumlocution.

† 5. "Three hundred pence." About £9 sterling.—*G. Campbell.*

8. Istimirkvlki istœfiis' echepakvke emœñkv tœmikv ; mœmiis vni echepakvkiiy emœñkekœ tœmis.
9. Mœñkv Cusvlki sulket mvn liikati kirrakvtes : mœmin Chesvs hechetv Kœmakati tvlkekœt mœmiis Lasalvs eh'le rahesayechvte hake hechetvn Kœmit yiichvtes.*
10. Mœmiis Lasalvs wœ elih'chvkes kœmetvn ahakv achulvke afastvlki simeyvpiiyvlkit sittim pœnahœyvtes.
11. Lasalvs ma'hœsat œmechiichin Chusvlki sulket etiin vpeyepit Chesvs œh'hakvsammakikv.
12. Rinpoksi œmŒf isti sulket hœmpitv rokkœ kœme yiichatit, Chesvs Chelvsalim tvlœfvn aœh'hatichœkkin pœhakœfvt.
13. [Tala-rokkœ hichkv œme] pam† hœchif kati lvtchin chawakit, rvnrvpvranit vpey-

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* 9–11. "The proximity of the place to Jerusalem drew thither many Jews, who were anxious partly to see Jesus, and partly to get a sight of Lazarus, the man that had been raised from the dead. This movement in their minds aroused the rage of the opponents of Christ; they sought to remove out of the way not only the Redeemer, but him whom they regarded as a trophy of his heavenly power and glory."—*Olshausen.*

† I have transferred palm (pam) for lack of any Creek name.

vtes, yikchiichet Hωsanv makakit; Islavl immikkωt, Chehωfv hωchifkv ωfv alakatit akasvmke'pikvs, [makakvtes.]

14. Mωmin Chesvs, rokkω-piihkv-irki mvnnettωsen ishih'chωfvt, mvn ωh'liikvtes, heyv [ωh'rafkati] achokkiiyen chωyvkvtet ωmin,*

15. "Siion ichhωsti tω'yitskati chefik sumiikatis, chimmikω rokkωpiihkv irki mvnnetωsen ωh'liikit alakis, hechvs."

16. Heyv naki hiiyωmakati inhvtichiskv Chesvs imistvlkit inkirrvkekates, mωmiis Chesvs hvlwe akawopkeh'pωfvn mωmωf kirrakvtes heyv naki hiiyωmakati araheche ischωyvkvtet ωmin, mωmin heyv naki istit mωmechakit ωmvtes.

17. Lasalvs inhωpilkv aos'se inhωhii'ke, mωmit ilkv iñkvpv'ke rakawapωfv isti Chesvs apa'kvtet kirkωecha'kvtes.

18. Mωñkv heyv isti mωme'chikω ittitiiyat mωmechvtin mvn pωhakikv mvt ωmechiichin isti rvnrapit ωmakvtes.

19. Kωt nakin istωmechachkekati hechach-

* 14–16. The people did these things in fulfilment of the prophecy concerning our Savior, recorded in Zech. 9 : 9. Yet the disciples did not understand this prophecy clearly until the Lord was glorified.

kekœhakis? hechvkis, isti œmvlkvt achokkapeyepis, mœñkv Falvsevlkit emetawvt ittikiichakvtes.

20. Mœmin Klekvlki apvlwœset hœmpitv rokkœ emekœsvpvrane aœh'hawakatin istvpv'ketates.

21. Mœñkv ma''tawvt Filvp, Kalvle etvlwv rokkat œfv Persatv tvlœfochi liikatin inyiichit, Chesvs hechetvn pœyaches, yekiichakvtes.*

22. Filvp ah'tit Antvlvn imœniiyvtes: mœmin hatvm Anti Filvpsi tepakit Chesvsin imœniiyakvtes.

23. Mœmin Chesvsit imayœpœskit hvssi iskirkv alakis, Hœnvnwv Ippochi arokkoehœche akasvmkepvranati, kiichvtes.

24. Mihinwœsin, mihinwœsin chekiichakiis, tilikœ-inerkv ekvnv œfvn lvtiikit le'kœit œmekati, mvta'tet emœñkœses; mœmiisim likii'wit hœntin œmati, immette sulket lœkchet œmes.

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* 21. "Chesvs hechetvn pœyaches," "We would see Jesus." Whether these Greeks were attracted from curiosity in desiring "to have an interview with Christ," or not, is not recorded; but to view Christ by a living faith, is the most pleasing sight. Burkett says, "it is a soul-ravishing, a soul-satisfying, soul-transforming, and a soul-saving sight."

25. Istiimvt inhesakitvn vnωkechωsin ωmati, sumechiichvres; mωmin istiimvt yvmv ekvnv hoere inhesakitv inhomechetati, hesakitv imeyωksv sekωn ωchepvres.*
26. Istiimvt naki kωmiiyatin mωmechin ωmati vchvchokkiiyekvs; mωmin istvmvn liikiiyati ma'tawvn vmvtotkv wω' liikvres: Istiimvt naki kω'miiyatin mωmechin ωmati, mvn Chvrki arokkoechvres.
27. Hiiyωmat vmpωyvfikchv fik he'resekos; kot nakin makarhakis? Chvrke", heyv hvssi iskirkv [imωfv istimirkv inkvpvken] chvhesayechvs: mωmiis mωmaranayatit ωmechiichin heyv hvssi iskirkv ωhhalakiit ωmiis.
28. Chvrke", chehωchifkvn hvlwechit arokkoechvs kiichin; arokkoechiit hvlwechiiyvtet ωmis, mωmiis hatvm arokkoechiit hvlwechares: maket ωpωnvkv hvlwe tvlωfv vtet, inhaket pωh'kvtes.†

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* 25. As if our Savior had said, "He who *so* loveth his life, as to prefer to the loss of it the loss of the advantages of my kingdom, shall not enjoy the felicity destined for those faithful followers who encounter all perils for mine and the Gospel's sake."—*Bloomfield.*

† 28. Olshausen, after offering arguments to prove that this discourse closed Christ's public ministry, adds: "With

29. Mωñkv isti ma'tawv sapokle pωhakatit apvlwvt, tenetkit ωkachokis, makakin; apvlwvt, Cheωfv imistit impωnayit ωkachokis; makakvtes.
30. Chesvs imayωpωskit heyv ωpωnvkv inhake alakate vni vchvroh'kv tωkates, mωmiis, chemi taki echerohkvtakin alakit ωmvtes.
31. Hiiyωmat yvmv ekvnv istvlki [lvpkωsan] istimirkvkvranis; hiiyωmat yvmv ekvnv immikkω [inhoeretv] ωssiihωchvranis.
32. Mωmin ekvnv iñkvpvke achakawaphωyin ωmati, isti ωmvlkvn Vnit eyωh''koeyepa'res.
33. (Ilkv istωmen elvranatit ωh'milliichet, heyv makitωkvtes.)
34. Istit imayωpωskit, ahakv aωssen Kliist hesake emωñkvt ωmes, makitvn pωhe'yvtet ωmis: kωt istωmatin Hωnvnwv Ippo-

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this view of our passage harmonizes well the account of the voice that came from heaven, (v. 28.) * * * * In the *former* instance the voice was heard on the shore of Jordan; on *this* occasion in Jerusalem, and it would seem *within the sanctuary*," &c. The Father sanctioned the person and work of Christ by a voice from heaven on two occasions—at his baptism, and about the conclusion of his ministry.

chin hvlwe kawvp hωyvranet ωmis makitskehakis? kot Istiimvt heyv Hωnvnwv Ippochi tωhakis? Chesvsin kiichakvtes.

35. Mωmωf, hiiyωmat hiiyayvke akochωknosin echepakvket ωmis: hiiyayvke ωchatskωfvt yvkvpvkis, mωñkati yωmotske echωhhalah'ke wiitvkes: mωñkv istiimvt yωmotskeωfvn yakapin ωmati istvmiimvn ayati kirriiyekωs; Chesvsit kiichvtes.*

36. Hiiyayvke ωchatskωfvt, hiiyayvken ωh'hakvsvmvkis, mωmit hiiyayvke inhωpoetakochi hakepatskvret. Naki hiiyωma'kati Chesvs ωpωnah'yit, etiin ah'yit, istin emeh'kvtes.

37. Isti ehomv naki istimωmechekω ittitayati solken mωmechit ωmiisim, hvti ωh'hakasvmvkekω emωñkvtes.

38. "Chehωfv', naki ωhhωnayeyati kot istiimvt akasamvt hakis? mωmin istiimvn Chehωfv inyekche inkirkoehωchvt ha-

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* 35, 36. "Note 1. A choice and singular privilege: *light is with you.* Note 2. The time of enjoying this privilege limited: *yet a little while is the light with you.* Note 3. A duty enjoined: *walk whilst ye have the light.* Note 4. A danger threatened: *lest darkness come upon you.*"—*Condensed from Burkett.*

kis?" makitv IIsayv ωwallv ωpωnayvtet sωfatsket ωmikv.

39. "Chehωfvt tər hechekωn inhayvtes, mω-mit efeki wvnhen inhayvtes, mωmit etərwv ishechvkekaren, mωmit efeke is-kirrvkekaren, imarohkv hakekω tayen, mωmin Vni inwiiche"chakvkωs."*

40. IIsayv hatvm heyvn makatet ωmikv akv-svmvkekω ittiiayωsvtes.

41. IIsayv [Mesiiyv] akasvmkvrokkatin heh'-chωfvt, mωmin ωpωnayechit naki hiiyω-makati makvtes.

42. Mωmiis isti simeyapayvlki wω sulket ωh'hakvsvmakvtes; mωmiis Falvsevlkit ωmechiichekv ωh'hakvsvmakati kirkəe-chvkekates, Chusvlki memekωsvpkv-chokω sepossiihωches kωmakikv.

43. Chehωfv arokkəechati sinhωyvnen isti miimvt arokkəechvren vnωkichvket ωmikv.

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* 39–41. The 39th and 40th verses have to be transposed, to comply with a natural Creek construction; so that the 39th Creek verse is the 40th in English. I have inserted *Mesiiyv* in the 41st verse, because it would be contrary to the Creek idiom to say "*his* glory," and because "his," as a personal pronoun, stands for Christ or Messiah. This quotation from Isa. 6 : 1, &c., shows that Isaiah saw Christ's glory and spake of him.

44. Chesvs yikchiichet ωpωnayit, istiimvt achωh'hakvsamin ωmati [vntvlken] achωh'hakvsamit ωmi'kos, mωmiis ma achatωtvtewω' ωh'hakvsamit ωmis, makvtes.*
45. Mωmin istiimvt chvhechati, ma achatωtvten hechetωmis.
46. Vnit hiiyayvke ekvnv yωh'cheyiit ωmiis, mωñkv istiimvt achωh'hakvsamin ωmati yωmetske ωfv hoere ismωmiikekωs.
47. Istiimvt vmωpωnvkv pωh'hit akvsvmekati, infvtchechvkωt ωmis, ekvnistvlkin infvtchechvraniit alakiit ωmakωkv, mωmiisim ekvn istvlkin hesahoechvraniit [alakiit ωmiis.]
48. Istiimvt Vni vminhirikot, vmωpωnvkv akasvmekati, infvtchechvranati hvmkin

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* 44–47. "Learn hence, 1. That we do not see Christ aright with the eye of our faith, unless we see him and believe him to be truly and really God; one with, and equal to the Father. 2. The Father is not to be seen but in the Son; nor can believers know what the Father is, but by seeing what the Son is; and what they see the Son to be, that the Father is in him. Observe 3. The dreadful judgment which Christ denounces against all unbelievers, and such as reject him by rejecting his Gospel."—*Condensed from Burkett.*

ωchis; ωpωnvkv ωpωnayayvtet mahω-satit nitta ispωke infvtchechvres.

49. Mωñkv Vni kωmiiyatit ωpωnayiit ωkv-kates, mωmiis Chvrki achvtωtatet naki makit, mωmin naki isti-mahayvraniiyati ahakv vmvtet ωmis.

50. Emvhakv hesakitv yωksvsekωt ωmin kerriis; mωñkv naki ωpωnayayati Chvrki ωpωnayichkvres chvkiichvte ma'hωsatin ωpωnayiit ωkiis.

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* 50. "Christ here made three declarations: 1. That he had not invented the doctrine himself, but received it from the Father, and that therefore it did not owe its origin to human invention, but was altogether divine. 2. He testified his thorough persuasion, that those things which were committed to him to be delivered, had all no other end but the eternal salvation of men; and that his doctrine points out the way which leads to eternal happiness. 3. He affirmed that, in teaching, he had confined himself to the will of his Father; that he had neither added nor suppressed aught, and that therefore his doctrine was pure, complete, and altogether Divine."—(*Tittm.*) *in Bloomfield.*

SITINTVCHKE XIII.

1. HIIYωMATI Ωh'hωyanv* hωmpitv rokkω ωrekω emωñkin, Chesvs hvssi iskirkv imvlakin yvmv ekvnv ωsii'yit Irki ωh'hii-yepvranit Kerrωfvt, enaki yvmv ekvnv ωh'sapoklatin vnωkichvtet ωmit, vnωke-cha''kωse emωñkit emeyωksiichvtes.
2. Mωmin yvfke hωmpitvt hωya''nωfvn Pωyvfikchv hωlwakatit hiiyωmωfvn Chutvs Iskvllivt, Siimvn ippωchi, Chesvs vnrapvlki issipωechvren efek'ωfvn in-cheyvtes;
3. Chesvs Irki nakωmvlkvn eñkiωfvn imv'-tet ωmin kerrit, mωmin Chehωfv liikatin vtvtet ωmit, Chehωfv yω'fωlkepvranet ωmit [kerrvtes;]

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* 1. "Passover; (Heb. *pesach*, Gr. *pascha;*) a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt. The night before their departure, the destroying angel, who put to death the first-born of the Egyptians, *passed over* the houses of the Hebrews, without entering therein; because they were marked with the blood of the lamb, which was killed the evening before, and which, for this reason, was called the paschal lamb."—*Bible Dictionary.* This was also a type of Christ, the Lamb of God. See Exodus 12.

4. Yvfki hωmpitv aliikvtet ahωyiirit, kapv etiin kah'yit itωrrωfv-ishvsvtichkvn cha''-wit, sewvnakvtes.
5. Ma mωmih'chωfvt pvlvk'nvn ωiwvn achah'nit imistvlki illin emokkωsit iiye-chiichvtes, mωmit etωrrωfv-ishvsvtichkv sewvnakvtet sinhvsvtechvtes.
6. Mωmωf Siimvn Petvn imvlakvtes; mω-min Petvt, Chvpωchase'', kot chvli vmωkkωsitskehakis? kiichvtes.
7. Chesvsit imayωpωskit nakin istωmit ωmiiyati hiiyωmati kirrickkekos; mω-miisim inyupvn kirrichkvres, kiichvtes.
8. Petvt chvli istωfvn vmokkωh'sitskekωs, kiichin Chesvsit imayωpωskit ichokkωsa-kωn ωmati [vmmirkv] echerah'kv ωchich-kekωs, kiichvtes.
9. Siimvn Petvt, Chvpωchase'', chvli tvlkω-sekωn, mωmiis chvñke chvkv svpvken ωmvs, kiichvtes.
10. Istiimvt Oklοppetοn ωmati* illi tvlke ωkkoskaren kωmet ωmes, mωmωf ena ωmvlkvt hvsvtketωmes: mωmin chehv-

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* 10. Oklθppetθn ωmati, &c. "The best commentators are agreed, that *Leloumenos* denotes the washing of the whole body in a bath, as opposed to *niptesthai*, which is

svtkvkes, mωmiisim ωmvlkatskat mωmit ωmachkekos, Chesvsit Petvn kiichvtes.

11. Istiimvt vnrapvlki issepoechvranet ωmati kerrikv; mωnkv ωmvlkatskat chehvsvthakvke vlkit ωmachkekos, Chesvsit makit ωkvtes.

12. Mωñkv illi emokkωsah″kit, kapv chaweh″pit, hatvm liikeh′pωfvt, kot nakin chistωmechakiit ωmiiyati kirrachkehakis? Chesvsit kiichvtes.

13. Pωpωchase′, mωmit Pωmωhayv chvkiichatskis, istωñkvn ωkachkis mvt tωyiikv.

14. Mωmin Vnit Chepωchase taki tot mωmit Chemahayvtakit ωmiiyωfvt chilli taki chimωkkωsakiiyatin ωmati, cheme taki wω chilli taki ittimωkkωssatskvre ittitayet ωmis.*

15. Vni chim mωmechvkiiyati etvpωmin

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used of *washing* part of the body."—*Bloomfield.* Wesley says, "he who hath been bathed, needeth only to wash his feet." (See Notes.) "He who hath been bathing."—*G. Campbell.*

* 14–17. The disciples could not have understood this as an ordinance, else we would have had some specific account of their observing it in that way. It seems to me that the Savior, in this symbolic way, taught them *humility and charity*, and that the disciples did not take his words in a literal sense. This view is strengthened by v. 17, "if

ittimmωmechachkvren iskirkv chimvhayvkiiyet ωmikv.

16. Mihinwωsin, mihinwωsin chekiichakiis, svlvfki epωchasi ωh'fvnket ωh'mikωs; mωmin atothωye hoeratit ma atωtatin ωh'fvnket ωh'mikωs.

17. Heyv naki kirhωyit mωmechachkin ωmati echefats'kakωsvkes.

18. Ωmvlkatskatin echerahechvkiit ωpωnayit ωkakos, istiimvn inhωpωyepiiyetati kerriis: mωmiisim Chehωfv mωpωnvkv chωkv ishayakvtet sωh'fvtskepvren, ma isti tvkliiki chvtinhompatit [achvnrapis] illichiskvn achvkawapis.*

19. Hiiyωmati hvti alokkekω emωñkin chim-

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ye know these things," not *this thing*. It was a class of duties enjoined. We should stoop to do the lowest act of kindness for the humblest saint.

* 18. The Savior did not speak of "*all*," when he said, "Happy are ye," &c., in the previous verse. He knew whom he had chosen. He never was deceived in regard to Judas, for he knows what is in man. David had spoken prophetically of the character of Judas, (Ps. 69 : 25, and 109 : 8,) and to say that Judas ever had been truly converted, is to deny the plainest teachings of Scripture. It must have been strengthening to the faith of the disciples, when they thought of it afterwards, that their Lord knew all things, and had not been deceived.

ωnayakiis, mωmin alah'kit hωyanωfvn [Mesiiyv] tωyiiyati akasvmachkvren.

20. Mihinmωsin, mihinwωsin chekiichakiis, istiimvt istiimvn atωtiiyatin imafvtsketet iminhiretati, Vni wω vminheretet vmafvchke tωmes: mωmin istiimvt vminhiretet vmafvchketen ωmati ma achvtωtaten iminheretet imafvchket ωmes.
21. Mωmin Chesvs heyv hiiyωmat mah'kωfvt, pωyvfikchv ωfvn fikhireket, mωmit kirkeechit mihinwωsin, mihinwωsin chekiichakiis, hvmkatskatit achvnrapvlki chvsepoechvranatskis, makvtes.
22. Mωmωf imistvlkit ittihechakit, ket istiimvn ωkehakis? kωmakit kirrvkekates.
23. Mωmωf Chesvs imistvlki hvmke Chesvs vnωke"chωsatit, Chesvs hekpin vtchake tates.
24. Mωñkv Siimvn Petvt istiimvn arahechit ωpωmayit ωkati impωhvren simahωpayvtes.
25. Mωmωf ma Chesvs hekpe Vtchakatit Chvpωchase", ket istiimvt ωhakis? kiichvtes.*

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* 25–28. The question in verse 25, and the answer in the 26th, must have been spoken in a low tone or whisper, as is apparent from vs. 27 and 28. John, whom Jesus

26. Chesvsit imayωpωskit istiimvn ωposwv sokliih'chiit a emiiyatit mvt mvttahres, kiih'chit. Mωmin sokliih'chωfvt Chvtvs iskvllivt Siimvn ippochin emvtes.
27. Mωmin ωposwv sokliike inhechiikωfvn Pωyvfikchv hωlwakatit Chutvsin ωh'cheyvtes. Mωmωfvn Chesvsit, nakin mωmechvranitskati lvpken mωmechvs kiichvtes.
28. Hiiyωmat ωh'hωmpitv vnakv apωkati nvpvt istωmvren heyv simpωnayit ωkati kirrekates.
29. Mωñkv imistvlki apvlwvt Chutvs sωkchv sissetωmikv hωmpitv rokkω ωrekω emωñke nake pωyachvranatin nissvs, kiichit ωkehakis? mωñkat istimerkvlkin nakωsiis immvs kiichetωkehakis? kωmakvtes.
30. Mωmin Chutvs ωposwv svkliichvkvte inhechiikωfvn ma apa''kωsin ωssvtes: mωmωfv nire tates.*

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loved, was leaning upon his breast, and the other disciples did not hear; for when he spoke loud and said, "What thou doest, do quickly," they did not understand his meaning. Wesley, in his note on verse 26, says, "Jesus answered in his ear. So careful was he not to offend (if it had been possible) even Judas himself."

* 30. I am satisfied fully that this "sop," or morsel which Judas took, was a part of the paschal supper, and

31. Mωñkv Chutvs ωsseh″pωfvn, Chesvs hiiyωmati Hωnvnwv Ippochi arokkoehωchis, mωmin Ippochi itihrωpωten Chehωfv arokkoehωchis, makates.
32. Ippochi ittirepωten Chehωfv arokkoehωchin ωmati, Chehωfvt Ippochi wω emetawv ωfvn arokkoechvres, mωmit lapkωsin Ippochin arokkoechvres.
33. Vnhωpoetakochi [vmvnωkitskvlki] tωyatskati hvti akωchωknωsin echepakvranakiis. Mωmin chvhωpωyatskvres; mωmiis istvn ayayati erωriichachkekωs, Chusvlki kiichii′yvte hiiyωmati matapω′mωsin chekiichvkiis.
34. Ahakv mωchvsen chema′kiis, ittinωke″chωsatskvren, Vni echenωkechvkii″yvte, etapωmin chemewω ittinωkechωsatskvres.*

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no part of the bread or wine of the Lord's supper. He went out immediately, and then, to that holy band of true and loving Christians, Christ administered his own supper. And then, in the language of Olshausen, "the Savior's love to his disciples, like a stream long restrained, broke forth from his heart, in the words" recorded in v. 31, seq. See Olshausen on THE LAST MEAL, &c.

* 34. "A new commandment;" or a command newly given. The rule given in Lev. 19 : 18 seems to be more

35. Ittinωkechachketən ωmati vmistvlki tω-yatskati isti ωmvlkvt heyvn iskirrvkvres.
36 Siimvn Petvt Chapωchase″, kət istvmii-mvn ayitskehakis? kiichvtes. Chesvs imayωpωskit, istvmiimvn ayayati hiiyω′-mati achachokkiiyichkikω ittitayis, mω-miisim inyupvn′ achvchokkiiyichkvres, kiichvtes.
37. Petvt, Chvpωchase″, kət nakit istωmatin hiiyω′mati echechokkiiyakω ittitayehakis? cheme echeroh′kv vnhesakitv sumechii-cha′res. Kiichin.
38. Chesvs imayωpωskit, kət Vni vchvroh′kv chinhesakitv issumechiichichkvlhakis? Mihinwωsin, mihinwωsin chekiichiis, tət-təlωse inhωnvnwv hakekω emωñkin svtətchena chvkirrekω eyωkiichitskvres, kiichvtes.

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limited than the "new commandment" given us by Christ. The old commandment of the law had also been misinterpreted and misapplied by the Jews, and in its revival and enlargement by Christ, he gives a pattern for our love, even the love he had for us when he died for us. We should *so* love our brethren, as to be willing to lay down our lives for them.

Sitintvchke XIV.

1. Chefeki fikhihrekω chinhah'kvkatis: Chehωfvn ωh'hakasvmvkis, mωmit Vni wω achωh'hakasvmvkis.*
2. Chvrki hoti ωfv chokω herema'het apωkitv sulket ωmis; mωñkatin ωmati, chemωnayakiiyvntωmis. Apωkitvn chemittitakoecvranakiit, ayiis.
3. Mωmin ah'yit apωkitvn chemetetakoechakiin ωmati, hatvm irralaka'res, mωmit cheyvpiiyvka'res; mωmit istvmvn liikiiyati, matawvn cheme wω apωkepachkvren.
4. Istvmvn ayayati ker'rachkis, mωmit iietv wω ker'rachkis, kiichin.
5. Mωmin Tomvs, Chvpωchase'', istvmiimvn ayichkati kir'rekos: kot istωmit iietv kir'reyvrhakis? kiichvtes.

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* 1. "Believe on God, and believe on me."—*George Campbell, Luther, Dod., Wes.* "Trustin God and in me."—*Bloomfield, Pesch., Syr.*, "and almost all modern commentators from Whitby." As the verb is the same, and in the same form in each place, these commentators cannot see why it should be *indicative* in one place, and *imperative* in the other.

6. Vnit iietv tωyiit, mihinwv tωyiit, hesakitv tωyiis; istiimvt Chvrki ωh'hatin ωmati, vnin chvti hωyvnvranat tvlkωset ωmis, Chesvsit Tomvsin kiichvtes.
7. Vnin chvkerrachkvtin ωmati, Chvrki wω kerrachkvntωmis; mechv hiiyωme ayati kerrachkis, mωmit hechachkvtet ωmis.
8. Filvp, Chvpωchase", Chirkin pωhechiichvs, mωmωf pωmittetiiyvres, kiichvtes.
9. Filvpe", hωfωne ma'he echepakiiyvtet ωmatin kωt hvti chvkirrichkekωhakis? Istiimvt chahechvtin ωmati, Chvrki wω hechvtetωmis; kωt nakit istωmatin Chirki pωhechiichvs, makitskehakis? Chesvsit kiichvtes.
10. Vni Chvrki ωfvn apa'kiiyet ωmin, Chvrki wω achωfvn achv'pvket ωmati, kωt akasvmichkekωhakis? ωpωnvkv ischetimpωnayati Vni kωmiiyatit ωpωnayiit ωkakωs: mωmiisim Chvrki achωfv liikatit atωtkitv mωmechet ωmis.*

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* 10. "But since a conjunction not only in respect of *counsel and will*, but in respect of one and the same *energy and power*, subsists between the Father and the Son, it may hence, with certainty, be inferred that there is also between them *a communion of one and the same nature*," &c. —*Quoted from Tittm. by Bloomfield.*

11. Vni Chvrki ωfvn apa'kiiyet ωmin, Chvrki wω achωfvn achapaket ωmati vmakvsvmvs; mωñkati atetkitv mahωsati isaroh'kvn vmakasvmvs.
12. Mihinwωsin, mihinwωsin chekiichiis, istiimvt achωh'hakvsamin ωmati, atetkitv mωmechiiyati mow wω mωme'chvres; mωmit heyv atetkitv sinrokrokken mωmechvres; Chvrkin ωh'hayepiiyet ωmikv.
13. Mωmin naki istωmiis chahωchifkv ωfvn apωhatskin ωmati, mvn mωmechares, Chvrki Ippechi iti hωyv'nen arokkoehωcharen.
14. Chvhωchifkv ωfvn nake istω'miis apωhatskin ωmati, Vnit mωmechares.
15. Achvnωkechachketen ωmati, nake mωmechakis chekiichvkiiyatin, mωmechvkis.*
16. Mωmin Chvrkin impωhiin Echefvtche chiichvtakin etvn chimv'kvres, mvt istω''fiis echepakvkvren;

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* 15. "Learn hence, that the best and surest evidence we can have of our love to the Lord Jesus Christ, is an humble, cheerful, universal, and persevering obedience to his commands."—*Burkett.* "Blessed are they that do his commandments, that they may have right to the tree of life," &c. "Why call ye me Lord, Lord, and do not the things which I say?"—*Jesus Christ.*

17. Ma ma″hɷsat Pɷyvfikchv mihin′wv ma ekvnvistvlki inhichkakekɷ etetayatin ma hechokekɷ tɷmit, kirrvkekɷ tɷmikv: mɷmiisim chintaki kerrachkis echepakaket ɷmati mɷmit echɷfvtakin liiketɷmikv, [kerrachkis.]
18. Echefvtskvkekɷ chewiih′kakakɷs; chimalakvka′res.*
19. Hiiyɷmat ache″wosekon, ekvnvistvlki vnvchomv chahechvkeka′res; mɷmiisim chintaki chahechachkvres: hesakiiyet ɷmikv chemetaki wɷ hesahɷkachka′res.
20. Ma nitta ɷmɷfv kirrachkvres Chvrki ɷfv tɷyiin, chemitaki achɷfv tɷyachkin, Vni wɷ echɷfv tɷyvkiiyan.
21. Istiimvt vmvhakv ɷchit, mɷmechin ɷmati, mvt achvnɷke″chɷsatit ɷmis; mɷmin istiimvt achvnɷkecheton ɷmati, mvn Chvrkit vnɷkechɷsares, mɷmin vnɷke″chɷsiit, Vne tawvt e-emɷh′kirkoechares.

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* 18. Ichkvlki impvsvtke ɷmachkin chewiih′kakakɷs. "I will not leave you orphans: I am coming to you."—*Revision of the Bible Union.* "The pleasing expression I will not leave you (*orphanos*) [orphans, or fatherless] refers to the relation of father and mother to their children."—*Olshausen, in loc.*

22. Chutvs (Iskvlivt tωkatit) Chapωchase″, kωt istωmit pωmi pωmeyωh kirkωechωfvt, ekvnv istvlkin e-emωh'kirkωe chichkekarhakis? kiichin.
23. Chesvsit imayωpωskit istiimvt achvnωke'chωsin ωmati, vmvpωnvkvn mωmechvres, mωmin Chvrkit vnωke'chωsvres, mωmin hωkωleyatit imvlahωkeyvres, mωmit apakeparaneyatit hayeyares.
24. Istiimvt achvnωkechekωn ωmati, vnnakmakitv mωmeh'chekωs: mωmin ωpωnvkv pωhachkati chvnakitωkωs, mωmiis Chvrki achatωtatet ωmis.
25. Heyv naki hiiyωmakati echepakakiiye imωñkit, chimpωnayvkiiyatet ωmis.
26. Mωmiisim Eche'fvtchichiichv-taki Pωyvfikchv Hervt ωmis chachωchifkv ωfvn mvn Chvrkit atωtvres, mvt naki ωmvlkvn chemvhayvkvres, mωmit naki ωmvlkv chekiichvkiiyvte vte'kate vkirriichkv chimvlokkωechvkvres.
27. Afvchkitv echepakvken wiikiis, vmafvchkitvn chemvkiis: ekvnistvlki istemati ωmikωn cke'mvkiis: chefikhihrekω hah'kvkatis, mωmit fiksumiikatis.*

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* 27. Afvchkitv,—yvmvskv tωmis, hirkv tωmis, mirkv tωmis. This is not a mere salutation, nor a mere form of

28. Mωmin etv ayepiit, hatvm chimalakvka'res makiiyati heyv pωhatskvtet ωmis. Achvnωkechωsatskin ωmati Chvrki ωh'hayepiis makiiyvtet ωmikv echefatskωsvkvre ittitaye tωmis: Chvrkit achωh'fvnket ωmikv.*
29. Hiiyωmat hvti mωmekωeemωñkin chimωnayvkii'yvtes mωmin mvt mωmωfvn akasvmachkvren.
30. Mωchv ayati ωpωnvkv sulke chetimpωnayvkakωs heyv ekvnv immikkot alaket ωmikv, mωmiis nakin chvstωmih''chikωs.

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farewell, but a solemn and affecting benediction. The internal peace which Christ gives his saints is far superior to any earthly joy.

* 28, 29. "All the consoling words of the Redeemer could not restrain the distressing grief which in the first instance seized the minds of the disciples at the thought of his approaching departure;" but in the 28th verse, from high considerations, he invites them to rejoice. "If ye loved me, ye would rejoice," &c. Christ desired to be glorified with his Father, as he was before the world existed. In interpreting the words, "For my Father is greater than I," we must not lose sight of his Divine nature. As a Son, or as a man according to his human nature, he could say, the "Father is greater than I;" but as the *Eternal Word* (John 1) He was in the beginning with God; and was God. He told the disciples beforehand of his intended departure, so that when it came to pass they might believe.

31. Mωmiisim ekvnv istvlkit Chvrki vnωke'-chωsiiyet ωmit; mωmit Chvrki naki mωmechichkvres chvkiichvte ma'hωsatin mωmechiiyet ωmati kirrvkvren. Asvpv-kiilatskin, vpeyvke'ris.

SITINTVCHKE XV.

1. VNIT [pvrkω] imvpi mihin'wωsatti-tωyiis, mωmin Chvrkit ωh'hatωtke afastvt ωmis.*
2. Achωfv Chvlvtchi eme'te hayekati ate'-kat Chvrkit is'sit etiin, akωeyetωmis: mωmin chvlvtchi em'te hayati ate'kat Chvrkit inchωsmet ωmis, mωmechωf eme'te svlken hayv'kvren.
3. Ma ωpωnvkv ischitimpωnayvkiiyvte iti-rωpωten hiiyωmati chehvsvt hvkvkes.
4. Vni achωfvn sapakle emωmechiichvkis,

* 1. "The fundamental idea that lies at the bottom of the whole comparison is this: the intimacy of the union between Christ and his people is as great as if one life, one blood, flowed through them all, and this very union is the only condition under which true fruit can be borne." —*Olshausen.*

mωmin vni wω′ echωfv takin echepakakiiye emωñkvres: elvtche tvlkat imvpi achokhekωn ωmati, eme′te ha″yekωs: chemetaki wω′ matapωmωsin, vni achωfvn sapaklit emωmechiichit ωmatskekon ωmati is′tωmit cheme′te-taki hah′yatskekωs.

5. Vnit immvpi mahe tωyiin, mωmin chintakit elvtchi tωyatskis, Istiimvt Vni achωfvn hoere emωmechiichin, mωmin Vniwω eme ωfvn apakiiye emωñkati, mama″hωsatit eme′te sul′ken hayet ωmes; Vnit echepakvkiin ωmi′kati nakin istωmatskekω itti tayekv.

6. Istiimvt Vni achωfvn hoeret emωmechiichit ωmekati, elvtche tvlkeω′min etiin awiihωkin talet ωmis; mωmin istit vtelωyit, tωtkvn tvkpala′tin, mωmin nωkret ωmes.

7. Vni achωfvn sapaklit emωmechiichatskin, vmωpωnvkvt echωfvtakin echepakvke emωmechiichinωmati, nakin kωmit apωhatskiisim, chimmωmehωchakvres.

8. Cheme′tte takin sulken hayatskωfvn heyv achokkiiyen Chvrki arokkoehωchvres; mωmωfvn vmistvlki tω′yatskvres.

9. Chvrki vchvnωkichvtet ωmin, matapω-

mωsin vniwω echinωkichvkiiyvtet ωmis; vmvnωkichkv ωfvn emωmichiichvkis.*

10. Naki ωmvlkv mωmechatskvres chekiichvkii'yvten mωmechatskin ωmati, vmvnωkichkv ωfv emωmechii'chatskvres: matapω'mωsin Chvrki nakωmvlkv mωme'chitskvres chvkiichvte mωmechiiyatetet, mωmit imvnωkichkv ωfv apakiiye emωnkvt ωmis.

11. Heyv naki hiiyωmakati ischetimpωnayvkiiyvtet ωmis, vmafvchkitvt echωfv takin fikhonne echepakvkin, mωmin chem'afvtskitv ischefachka''kωsv'kvren.†

12. Heyvt vmahakv chekiichvkiiyatit ωmis, echinωkechvkiiyate etapω'mωsin chemetaki ittinωke'chωsatskvres.

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* 9, 10. "Christ here proceeds to remind them of his own singular love to them, and holds out for their imitation his own *example* in doing the work of the Father." —*Bloomfield.* "If, however, ver. 10, the continuance of Christ in the Father's love appears to be made dependent upon his keeping the Father's commands, it is evident that this mode of expression must be viewed merely under the aspect of his human nature."—*Olshausen.*

† 11, 12. "The Savior now resolves all his commands into perfect self-forgetting love. To be able to practise this is happiness itself."—*Olshausen. We should aim high, though we cannot be perfect here.*

13. Istit inhisse aroh'kvn inhesakitv issumechiichinɷmati, heyv vnɷkichkv emontalatti nvpvt ɷh'chekɷs.
14. Nakɷmvlkv mɷmechvkis chekiichvkiiyatin mɷmechatskin ɷmati, Vnhissvlki tɷyatskis.
15. Hiiyɷme ayati svlvfki chekiikvkvkɷs; svlvfkitɷn ɷmati epɷchasi nakin ɷmin ɷmati kirrekɷt ɷmikv. Mɷmiisim vni vnhissvlki chekiichvkiiyvtes: naki ɷmvlkv Chvrki make pɷhiiyvtet chinkirkɷechvkiiyvtet ɷmikv.
16. Chemit chakɷmit chahɷcriichatskvte tɷkɷt ɷmis, mɷmiis Vnit chinsvtiikvkiit, chinwiikitv hayvkiiyvtet ɷmis apeh''yit chimet''te sulken hayatskvren, mɷmin chimet'tetaki echepakake emɷñkvren; mɷmin naki istɷ'miis chahɷchifkvɷfvn Chvrki impɷhatskin ɷmati, chimvkvren.
17. Chemetawv ittinɷke'chɷsvranatska'tin naki hiiyɷmakat chekiichakiit ɷkiis.
18. Ekvn istvlki chinhɷmechin ɷmati, chemi chinhɷmichekɷ emɷñkit vni ta''wvn vnhɷmichvkvtet ɷmati, ker'ratskis.
19. Ekvnv istvlki tɷyatskvtin ɷmati, ekvnv istvlki enaki vnɷkichaket ɷmes; mɷmii-

sim ekvnv istvlki apvkke tωyatskekωkv, mωmiis vnit ekvnv istvlki inkvpvken chinsvtkepvkiiyvtet ωmikv, mωñkv ekvnv istvlki chinhωmmichvketωt ωmis.*

20. Heyv ωpωnvkv chekiichvkiiyvte chehωssvkatis, svfvlki epωehasi ωh'fvnket ωh'mikωs; Vni achvchokfωllit, achωh'loksit achvnrvpakvtin ωmati, chemitakiwω' echechokfωllit, echωh'loksit, echinrvpvkvres: vnnakmakitvn mωmechakvtin ωmati, chemetakiwω' chinnakmakitv mωmechvkvres.
21. Mωmiis chahωchifkv issvroh'kvn heyvnaki hiiyωmakati ωmvlkvn chemωmechukvres, ma achvtωtvten kirrvkekωkv.
22. Alah''kit impωnayvkatin ωmati, naω'r-

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* 19. "Divers principles encounter each other in the elect and in the world. In the former, the heavenly nature is manifested; the latter allows the predominance of sin.' Hence between these two there *cannot but be* a stern opposition; the friendship of the world is enmity towards God, and consequently the friendship of God is hatred of the world. The light of truth which radiates from the children of God, convicts of sin, (16: 8;) he who yields to the reproof becomes penitent; but he who resists, sets himself with a mind full of hatred against the Monitor.'—*Olshausen.*

kitv ωchvkikvntωmis, mωmiisim hiiyω'mati naωrkitv naki sωranitv ωchv'kekos.*

23. Istit vnin vnhωmecheton ωmati, Chvrki wω'' inhomechet ωmes.

24. Isti e'tv naki mωmechikω ittitayatin maisti apa'kiit 'mωmechvkatin ωmati, naωrkitv ωchvkikvntωmis, mωmiisin hiiyωmati chahechvkvtet ωmit, mωmit vnhomechvkvtet ωmis, mωmit Chvrki wω'' inhomechvkvtet ωmis.

25. Mωñkv' hiiyωmat mωmωsin sωh'fvtskepet ωmis naki istωme tωkωn vnhomechakvtes makitv imahakv ωfv ischωyvkvtėt heyv ωpωnvkvt sωfvtskepvren.

26. Mωmiisim ma Echefvchechiichv taki Chvrki aiñkvpvke achintottaranakiiyatit alakωfv ma Pωyvfikchv mihin'wv Chvrki liikati a'tati ma' hωsatit mvt achωh'kirkoechvres.

27. Mωmin chemetaki wω'' achωh'kirkoechachkvres, inhvtichiskv vte'kin achvpakachkvtet ωmikv.

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* 22. "Learn hence, 1. That sins of ignorance are, as it were, no sins, compared with sins committed against light and knowledge. 2. That sins committed against Gospel light are of a heinous nature, and aggravated guilt, &c. 3. That the Gospel, where it is plainly preached, doth take away all pretence, and excuse from sinners. *Now they have no cloak,*" &c.—*Burkett.*

Sitintvchke XVI.

1. Heyv naki hiiyωmakati ischetimpωna'yv —Kii'yvtet ωmis, chefiksumkvkit pvlke fωllechachke Ka'ren.*
2. Chusvlki-mimekωsvpkv chekω sechωh'-siichvkvres: mihinwωse, Θkitv alvkvres mωmωf istiimvt chelechin ωmati Chehωfv mωmikvs kω'matin ωmiis kω'mvres.
3. Heyv naki chemωmechvkvres, Chvrki kirrvkvte sekωt ωmit, Vniwω'' chakir-rvkvte sekωt ωmikv.
4. Mωmiis heyv naki hiiyωmakati chemω-na'yvkiiyvtes' mωñkv ekitv alakωfv che-mωh'hωnayvkiiyvtet ω'mati kerrach-kvren; mωmin heyv naki inhvtichis'kv chemωnayvkvkates echepakv kiikv.
5. Mωñkv hiiyωmati ma achvtωtvten ωh'-hiiepiis; mωmatin hvmkωsatskiis kωt

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* 1. "Those were said *Skandalis thee nai* [to be offend-ed] who, either stumbling at the external poverty and lowliness of our Lord, formed a wrong judgment of him, and at least doubted of his Divine mission; or who, though convinced of it, suffered themselves * * * to aban-don their profession."—*Bloomfield.*

istvmiin ayichkehakis? chakiiche vmpω-hachkekos.

6. Mωmiis heyv naki hiiyωman chekiichv kiikv chefik nokke chefeke isfachkvkis.
7. Mentωmiisim mihinwωsin chimωnayvkiis chewiih'kvkiit ayiiyati miimvn chinhe''-rvkes: ayakon ωmati Chefvchechiichv taki chimalok'kvkekωs; mωmiisim ayiin ωmati achintotvka'res.
8. Mωmin mvt alakω'fvt ekvnv istv'lki innaωrkitvn ωh'kirhωyiichvres, mωmit vnfvchitv wω'', mωmit istimirkv wω''.*
9. Achωh'hakvsvmvkekωkv innaωrkitv takin ωh'kirhωyiichvres;
10. Vnfvchitv ωh'kirkoechvres, Chvrkin ωh'hiiyepiin svnvchumv chvhechachkekωkv.

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* 8. The ministry of the Spirit will show clearly, "1. The great sin of the Jews in rejecting me, by the conversion of many thousands of Jews through the effusion of the Spirit. 2. That I was really an innocent and just person, by teaching through the Apostles, that God hath received me into heaven. 3. That the opposition made to me by the rulers of this world is vain, since my religion will prevail," &c.—*Kuin and Tittm. in Bloomfield.* "The Spirit convinces both of sin and of righteousness, for he shows how the Redeemer, although corporeally invisible, yet invisibly operates, and perfects the inward life." —*Olshausen.* There is still a higher sense.

11. Istimirkv ωh'kirkœechvres, yvmv ekvnv immikkœt istimirkvranet ωh'fatchekv.
12. Naki chekiichetv taki sulken ωchiiye emωñkis, mωmiis hiiyωmati chinhe''rvkekωs.
13. Mωmiis ma Pωyvfikchv mihinwvt alakωfvt, mihinwv ate''kat ωmvlkvn chimvhayvkvres; emetawvt eyωpωniiyechit ωkekωkv; mωmiis naki pœhvtet mvn ωpωniiyvres: mωmit naki mœme ωchvranatin chinkirkœechvkvres.*
14. Vnin achvrokkœechvres; chvnakit inhichkvranet ωmikv, mωmit chinkirkœechvkvres.
15. Chvrki naki ωchati ωmvlkvt chvnakit ωmis: Mωñkv chvnakit inhichkvres, mωmit chinkirkœechvkvres makiiyvtet ωmis.
16. Hωfœnnema'hœsekœn chahechachkeka'res: mωmit hatv'm rœhωfœnωsekœn chahechachkvres: Chvrkin ωh'hiiyepiikv.
17. Mωmωf imistvlki apvlwvt kœt heyv na'-

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* 13. The teachings of The Holy Spirit are more general than as explained in notes under verse 8. The Spirit convinces us—1, of our *sinful state;* 2, of the insufficiency of *self-righteousness;* 3, of the certainty of a future *judgment.* And as in verse 13, He will teach us all truth.

kin pɵkiichit ɵkehakis? ittikii''chakvtes, hɵfɵnnema''hɵsekɵn chahechachkeka'res, mɵmit hatv'm rɵh'hɵfɵnɵsekɵn hatvm chahechachkvres mɵmit Chvrkin ɵh'hiiyepiikv.

18. Mɵñkv kɵt nakin ɵkehakis; heyv hɵfɵnnema'hɵsekɵn makati, nakin makit ɵkati kirre'kɵs.

19. Hiiyɵmati Chesvs impɵhetvn eyachake'tɵn kerrit, hɵfɵnnema'hɵsekɵn chahechachkeka'res; mɵmit hatv'n rɵhɵfɵnɵsekɵn chahechachkvres, ma'ma'kiiyatin, kɵt cheme'tawvt ittimpɵhachkehakis? kiichvtes.

20. Mihinwɵsin, mihinwɵsin chekiichakiis, chinhe'rekɵt, hakiih'hɵkachkvres, mɵmiisim ekvnv istvlkit tawvt afvchkv kvres; mɵmin chefeki nɵkhɵkake ta''res, mɵmiisim chefeki nɵkhɵkvte afvchketvt chinhakkvres.

21. Hɵkte hɵpɵewv hichkɵicharanɵfv efiknɵkketɵmes, hvsi iskirkvt imalakikv: mɵmiis hɵpɵewv hichkɵechatin apa'kɵsin, naknɵkke svnvchvmv akirriih'chekɵs, hɵnvnwvt yvmv ekvnvn hechkis kɵmit issafachkɵsekv.*

* 21. "The point of comparison seems simply that the

22. Mωñkv hiiyωmati chefiknɔkhωkvkes; mωmiis hatv'm chehechvka'res, mωmin chefeke afvchka'res, mωmin chimafvchkitv taki nvpvt chekωnah''hakekωs.

23. Mωmin ma nitta ωrωfv na'kin vmpωh'-hatskekωs. Mihinwωsin, mihinwωsin, chekiichakiis, naki istω'miis chahωchifkv ωfvn Chvrkin impωhatskati chimvkvres.

24. Inhɔmv chahωchifkv ωfv nakin apωhachkvtesekɔs: apωhvkis, mωmωf chinhichkvkvres, chemafvchkitvtakit sωh'-fachkωsvkvren.

25. Heyv na'ki hiiyωmakati naki sahωpayit chetimpωnayvkiiyvtes: mωmiis ɔkitv alv'kvres mωmωf naki sahωpayit vnvchumv chetimpωnah''yvkvkωs, mωmiis Chvrki kirkv he''rωsin chinkirkoechvka'res.

26. Ma nitta ωrωfv chahωchifkv ωfvn apωhachkvres: mωmin Chvrki chimmimpωhakares chekiichakakɔs;*

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present distress of the disciples will be succeeded by a joy springing out of the very *cause* of that distress, viz.: their sad abandonment by their Master, just as the pains of travail are forgotten in joy over the new-born child." —*Note K in Olshausen.*

* 26, 27. "At that time (i. e. when I shall have more

27. Chvrki eme ma″hωsat echenωke″chωset ωmikv chemit achvnωkechachkvtetωt mωmit Chehωfv aωs′se atii″yatet ωmati akvsvmachkvtet ω′mikv.
28. Chvrki aωs′sen vtii′yvtet ωmis, mωmit ekvnv ωh′halvkiiyvtet ωmis: mωmit hatv′m ekvnv wiih′kit, Chvrkin ωh′-hayepiis.
29. Imistvlkit, hiiyωmati kirkvhe″rωsin ωpωnayichkis, mωmit naki sahωpake ωpωnayichkekωs, kiichakvtes.
30. Hiiyωmati nake ωmvlkvn kerrichkati ker″rωses, mωmin istiimvt chimpωhvre istωs kωmitskekωs [kirre″pitskekv] heyv hiiyωmatin Chehωfv aωs′se vtichkvtet ωmati akvsa′mes.*

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fully taught you concerning my Father, &c.) ye shall address your prayers in my name, and shall receive benefits the most precious. I need not say that I shall pray the Father for you, since you know I will do *that;* [nay there is no need in another respect] for the Father himself loveth you."—*Condensed from Bloomfield.* See ch. 14: 16. Rom. 8: 34. Heb. 7: 25; 1 John 11: 1. These show that Christ intercedes for us.

* 30. The meaning of this verse is:—"Thou knowest us so perfectly, and what all our doubts and difficulties are, as renders it unnecessary to apply to thee by questions. Our intentions this way are anticipated by the instructions which thou art giving us from time to time."—*G. Campbell.*

31. Chesvsit imayωpωskit, kət hiiyωmati akvsa'machkehakis? kiichvtes.
32. Tωkvs, hvsi iskirkv atetət, mihin wωsin hiiyω'mati alakis, mωmin ωmvlkatskatit echewoh'hvkit chenakin yωfəllechepachkvres, mωmit vni tvlkωsin chawii kachkvres; məntωmiisim vni tvlkωsekəs; Chvrkit achapakekv.
33. Heyv naki hiiyωmakati ischetimpωnayvkiiyvtes vni achωfv afvchkitv ωchepatskv'ren. Yvmv ekvnv istimir'kv ωchatskvres: chefikhvmkωsvkekvs, ekvnv [inyikche ωmv'lkvn] [ωh'fvn'kiiyvtet ω-'mikv.

Sitintvchte XVII.

1. * Chesvs heyv ωpωnvkvn ωpωnah'yit, hvlwen sətvn aheh'chit, Chvrke'', hvsi iskirkv alakis; Chippochin arokkoechvs, mωmωf Chippochiwω' cheme echerokkoechvren.

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* 1. This chapter was the most difficult of all to translate; and I have spent tedious toilsome days and nights in the effort. How can an earthly language describe heavenly pathos? "It is so deep, rich, and wide, that no

2. Mωmin isti ωmvlkv ωhfvnken chemit yikchetv imichkvtet ωmis isti insulke istω'mωmωsin emichkvtetati hesakitv yωksvsekωn emip'aren.
3. Mωmin heyvt hesakitv yωksvsekatit ωmis, chintvlkωsit Chehωfv mihi'nwv tωmit, mωmit Chesvs Kliist ma atωtichkvteton, ma echωh kirrvkvren.
4. Ekvnv hoeriiyωfvt echerokkoechiiyvtet ωmis: atotkitv mωmechvraniiye vmichkvte risyωkpωyiis.
5. Hiiyωmat aehah''! Chvrki tωyitskati cheme ma'hωsat echepakiiye ekvnv hωchvchkekωf ma arokkoechkv ωchiiyvte, eta'wvn svchvrokkoechvs.
6. Ekvnv istvlki eñkvpvke ma isti vmichkvte chehωchifkv inkirkoechiiyvtet ωmis: chenakit ωmakin; mωmin chemit vmichkvtet ωmis, mωmin chimωpωnvkv mωmechvkvtet ωmakis.
7. Hiiyωmati naki istωmiis amichkvte ωmvlkvt chemi achiñkvpvket ωmati kirrvkvtet ωma'kis.

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one can find its bottom or extent."—*Luther.* "The right understanding of it surpasses the measure of faith which the Lord imparts to his people during their earthly pilgrimage."—*Spencer.*

8. Ωpωnvkv amichkvten imv'kiiyvtet ωmikv mωmin akasvmvkvtes, mωmit cheme achinkvpvken vtiiyvtet ωmati, mihin'wωsin kirrvkvtet ωm'akis, mωmit achatωtitskvtet ωmati akasvmvkvtet-ωma'kis.
9. Mvn mimekωsapiit ωkiis; ekvnv istvlkin mimekωsapiit ωkakos, mωmiis ma amichkvten mimekωsapiis, chenakit ωmake'kv.
10. Mωmin chvnaki ωmvlkvt chena'kitis, mωmin chenaki ωmvlkvt chvnakitis, mωmin mvt echvrokkoe chaket ωmis.
11. Mωmin hiiyω'mati ωh'hatvlake yvmv ekvnv vrvra'nakos, mωmiisim heyv vmistvlki ta'wvt ekvnv follis, mωmin chemalakiis. Chvrki-itimvpω'kωsitskat, chehωchifkv ma''hωsati eterωpωten ma isti amichkvtet achayechvs, mωmin mvt hvmkωse pωme hvmkωseyati etapωme hakvren.*

* 11. In this intercessory prayer the Savior—1, speaks of himself, his relation to the Father, and to mankind generally, (vs. 1–8;) 2, Jesus prays for his disciples; supplicating on their behalf, first, that they may be kept in his name, (vs. 11–16,) then that they may be sanctified in the truth, (vs. 17–19,) and 3, he expands over the whole future church—all who shall believe the Gospel in all time to come, (vs. 20–26.)

12. Ekvnv 'sapaklatin apakiit hoeriiyωfv, che hωchifkv ωfvn achayechωsiiyvtet ωmis; mωmin hvmkωsiis sumkekos, mωmiisim mahvmke istimirkv yωksvsekati ippochi tvlket [sumkis:]* Chehωfv imωpωnvkv sωwalakvtet sωfvtskvranatin ωmvtes.
13. Mωmin hiiyωmati chimalakiis; mωmin heyv naki hiiyωmakati ωpωnayiis ekvnv hoeriiye emωñkit, ma vmistvlkit vmafvtskitv sωfatskωsin ωchake paren.
14. Chimωpωnvkv imakiiyvtet ωmis, mωmin ekvnv istvlkit inhωmichvkvtet ωmis, ekvnv istvlki apv'ke tωkωt ωmakikv, vni ekvnv istvlki apv'ke tω'yakati etapω'mωsin.
15. Ekvnv sωssiichichkvren emekωsapiit ωkakos, mωmiisim nak herekati eñkvpvken svpoklechichkaren.
16. Ekvnv istvlki apv'ke tω'yvkati etapω'mωsin ekvnv istvlki apvke tωkωt ωmakis.

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* 12. Son of perdition.—"The expression must mean one who is deserving of, and devoted to, perdition."—*Bloomfield.* "One who is given over to destruction."—*Olshausen.* The same words occur in 2 Thess. 2: 3, in application to Antichrist, who has ever sought the destruction of the true church.

17. Chimωpωnvkv mihinwvt ωmis; chim ωpωnvkv mihin'wv eterωpωten naωrkitv imakoeyvs.
18. Ekvnv a-achωtωtichkvtet ωmin, matapωmωsin vniwω ekvnv istvlki ωhtotiiyvtet ωmis.
19. Mωmin ma isti aroh'kvn vmatotkitv hvmkωsin emωmechiichiit ωmiis, mωmin mow wω" mihinwv eterpωten imatotkitv hvmkat emωmechiichakvren.
20. Heyv vmistvlki tvl'kωsin mimekωsapiit ωkakos, mωmiisim ma isti imωpωnvkv eterpωte achωh'hakvsvmvkvranati wω ωkiis.*
21. Ωmvlkvt hvmkωse ha'kvkvren, Chvrki tωyichkat achvpiikichkin, Vnew echepiikiin ωmvlkvt epωfv hvmkωse hakvkvren epωpakvren: achatωtichkvtet ωmati ekvnv istvlkit akasvmvkvren.
22. Mωmin arokkoechkv ma amichkvten, vni

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* 20. Here the Savior's petition enlarges, until it embraces "all that shall ever believe on him." For one, I believe that the full answer to this petition is yet future. That the union of all God's dear children, according to the Savior's petition, is *not yet* accomplished, but *will* be. Not by *force*, nor the enacting of laws, nor yet by a surrender of principle; but by the POWER OF TRUTH, AND BY THE HOLY SPIRIT.

wω' imvkiiyatet ωmis: pωmi hvmkωseyati, etapω'mit mow wω hvmkωse hakvkvren.

23. Vnit [vmistvlki] ωfvn apiikiiyetən mωmin chemew achvpiikichkin mvt hvmkωse ittimapω'kωse hakakeparen: ekvnv istvlkit achatωtichkvtet ωmit achvnωkichichkvtet ωmit matapωmωsin vmistvlki wω vnωkichichkatet ωmati kirrake''paren.

24. Chvrke'', ma isti amichkatet istvmvn liikiiyati achapakit [hvlwe tvlωfv] afvch kitv amichkvten hechake'paren, kωmepii''yet ωmis: ekvnv hωchvchkekω emωñkv achvnωkichich kvtet ωmikv.

25. Aehah'! Chvrke fvchvtvlkωse-afastv tωyichkati, ekvnv istvlki chekirrvkekates: mωmiis vnit chekirriiyvtet ωmis, achatωtichkvtet ωmati, heyv vmistvlki kirrvkvtet ωmis.*

26. Mωmin chehωchifkv inkirkoechvkiiyvtet

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* 25. "That the love with which thou hast loved me may be in them, (i. e. enjoyed by them, that they may be the objects of thy Fatherly care, and attain happiness both in this world and the next,) and that I may be in them, namely, by my spiritual presence, that they may remain united with me in the same holy cause, of promoting the salvation of men."—*Bloomfield.*

ωmis, mωmit inkirkoechiiye emωñkvres: ma vnωkichkv sachanωkechichkvtet mωmin Vni wω′ ωfvtakin apakaret.

Sitintvchke XVIII.

1. Mωmin Chesvs heyv ωpωnvkv ωpωnah′yωfvt, imistvlkin apa′kit hvtchi Achinnv hvtchi* hωchifken tωh′tvpalvn nakahehckechi liiketωmin, mvn ayvtes, mωmit imistvlki apakit rω″cheyvtes.
2. Mωmin Chutvs Chesvs vnrapvlki issepωechvtet mow wω′ ma chvpωfechi kirretates: Chesvs imistvlki seyvpayit ittiwolle tvnton irrωriichet ωmvtetωkv.
3. Mωmωf ahakv chvlvki afastvlki simeyvpiiyvlkit Falvsevlkin tωhkvlket Chutvs′in isti sulke kvpvtvnvlki svpvken inhichkoecha″kin, kolke kollichvkvten, ischa-

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* 1. Achinv hvtchi Setlvn, mωmit kitlvn, (Cedron or Kidron.) "It would seem probable that the name meant 'the brook of Cedars.'"—*Bloomfield. in loc.* "Kidron is, in Heb., the name of a brook near Jerusalem. The name, when written in Gr. characters, coincides with the gen. pl. κεδρος, a cedar."—*G. Campbell.*

wit, mωmit ittω kωllichvkvte wω, mωmit sittipωkvn ωchit, mvn yiichvtes.

4. Chesvs nakωmvlkv ωh'halakvranati kerrekv, ωh'hah'yit, kωt istiimvn hωpωyachkehakis? kiichvtes.
5. Imayωpωskakit, Chesvs Nasvlen tvlωfv aωsatin [hωpωyes kiichakin] Vnit mvt tωyiis Chesvsit kiichvtes. Mωmin Chutvs vnrapvlki issipoechvte wω' mvn istvpakit hoervtes.
6. Mωmωf Vnit mvttωyiis kiichakatin apa'kωsin vchekillet vpe'yit ekvnvn irtvkpvlatkvtes.
7. Mωmωf hatv'm Chesvsit imvpωhit kωt istiimvn hωpωyachkehakis? kiichin: Chesvs Nasvlen tvlωfv aωssatin hωpωyes; kiichakvtes.
8. Chesvs imayωpωskit, Vnit mvttωyiis chekiihchakiis: Mωñkv vnin chahωpωyachkin ωmati, heyv istit emekωmat apeye'pekvs:
9. Ma isti vmichkvte hvmkωsiis vnsumkekos make ωpωnayvtet sωfvchkvren.
10. Mωmωf Siimvn Petvt islafkv chvpkωn ωchit, arωh'kit, ahakv chulvke afastvlki simeyvpiiyv insvlvfkin, hvchkω akvpirv aliikatin intachvtes: ma svlvfki Mvlkvse hωchif kvtates.

11. Mωmωf Chesvsit Petvn islafkv chvpkωn ehotin apiikepvs', kiichvtes: [istimirkv] halω Chvrki vmvte, kωt iskvranakωhakis? makvtes.*
12. Mωmωf isti sulkatit inkvpitvni, mωmit Chusvlki isti inwiikitv hayatin tωh'kvlkit Chesvs issah'kit wvniiyakvtes,
13. Mωmin halah'tit Anvs ta'wvn simωriichvtes. (Ma Anvs Kiiafvs ehiiwv irketates) mωmin ma Kiiafvs ma ωrωlωpe ωmωfv ahakv chulvke afastvlki simeyvpiiyv tates.
14. Hiiyωmat Kiiafvs, isti hvmkωsit isti ωmvlkv aroh'kvn elati miimvn ischinhe''rakes, Chusvlki kiiche ittimpωnayvtet etawvt tates.
15. Mωmin Siimvn Petv hatvm Chesvs imisti hvmkin ittepakit Chesvs achokkahωyvtes: ahakv achulvki afastvlki simeyvpiiyvt ma imisti hvmkati kirret ωmin, Chesvs apakit ma ehoti recheyvtes.†

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* 11. From this entire narrative may be learned the fact that, after our Savior knew his hour had come, he no longer evaded his enemies. No man could have taken his life from him; but he freely gave it for us.

† 15–17, &c. All the Evangelists give an account of Peter's denial of Christ. By taking all the accounts toge-

16. Mωmiis Petvt fittvn ahowkin ahœrvtes. Mωmωf ma Chesvs imisti hvmkati ahakvachulvke afastvlki simeyvpiiyv kirratit hœkte ahowke vhechiichvn ittimpωnah'yit, ωsiiyit, Petvn rascheyvtes.
17. Mωmωfvn hœkte mvnit'te ahowke ahechiichatit, kœt chemewω heyv hωnvnwv imisti tωyichkekωhakis? Petvn kiichin. Petvt mvtωyakœs, kiichvtes.
18. Mωmin kvpitvnvlkit svlvfkvlkin tωh'kvlkit, (kvsvppet ωmikv) tωra'wvn tωtkvn ishayit mvn svpaklit ehiiyechakvtes; mωmin Petvt mvn istapakit hœrit, ehiiyechvtes.
19. Mωmωfvn ahakv achulvke afastvlki simeyvpiiyvt Chesvsin imistvlki ωh'fvtchvn impωhit naki istimvhayvten impωhvtes.
20. Chesvsit imayωpωskit, ekvnv istvlki imvrana'yvkœt ωpωniiyii'yvtes, mωmit Chusvlki mimekωsvpkv chœkω ωfv isti

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ther, we learn: 1. That Christ foretold it—"Peter; Satan hath desired thee," &c. 2. He denied Christ three times, which was a great sin. 3. His *faith* did not utterly fail, "I have prayed for thee, &c. He went out and wept bitterly." 4. Repentance should follow sin; and public confession. See Note on chap. 21 : 17.

imahayiiye emωñkvtis, mωmit Chusvlki mimekωsvpkv chokω rokkω mah'hi ωfvn, Chusvlki nakafte emωñkv isti imahayiiye emωñkvtis, mωmit eh''kωse nakin makiiyvte sekos, kiichvtes:

21. Kot nakit istωmatin vmpωhachkehakis? Naki kiichakiiye pωhakvte miimvn impωhvkis, hiiyωmati naki makiiyvte kirrakes.

22. Mωmin Chesvs hvmmakit ωpωnah'yωfvn, kvpitvni hvmkit ma'tawv hoervtet, iñki tvpiksii'chet Chesvsin isnvfiikit; kot ahakv chulvke afastvlki simeyvpiiyv nakit imayωpωskichkehakis? kiichvtes.

23. Chesvsit, imayωpωskit, naki he'rekωn ωpnayayvteton ωmati, mv nak herekatin achωh'kirkoechvs: mωmiisim fvtchvn ωpωna'yiiyvteton ωmati, kot nakit istωmatin chanafkichkehakis? kiichvtes.*

24. Hiiyωmati Anvs Chesvs wvnvken Kiiefvs ahakv chulvke afastvlki simeyapiiyvn ωh'tote tates.

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* 23. Although the Savior meekly submitted to his foes, yet he boldly vindicates himself with truth and reason, "if I have spoken well, why smites thou me?" We have no account of his turning "the other cheek," according to Matt. 5, which shows that we must not take that literally.

25. Mѡmin Siimvn Petvt hoerit ehiiyechvtes: mѡñkv kѡt chemewѡ imistvlki hvmkat tѡyichkekѡhakis? kiichakin; eheloksehchit, mvttѡyakѡs, makvtes.
26. Ahakv chulvki afastvlki simeyvpiiyv insvlvfki hvmkit (Ma Petv hvchkѡ intachvte enahvmkit ѡmit) kѡt chvpѡfѡchi ѡfvChesvs apakichkin chehechvkat hakis? kiichvtes.
27. Mѡmѡf hatvm′ Petvt eheloksechvtes; mѡmatin apakѡsin tѡttѡlѡsit hakvtes.
28. Mѡmѡf Chesvs hala′tit Kiiefvs [ehѡti] iñkvpvke fvtchechkv-chokon sѡh′hapeyvtes: mѡmin hvtin haket ѡmin, mѡmin Chusvlki ma fvtchechkv chokѡ ѡfv risecheyeka′tes; rischeyin ѡmati, e-achayechakvtet mahѡpvnke ittitayekv: mѡmin ѡh′hѡyanv hѡmpitv rokkѡn hѡmpvkvret eyachvketѡkv.*
29. Mѡmѡf Piilvt ѡsiiyit ѡh′hah′yit, heyv

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* 28. The self-righteous Jews would not go into the house of a Gentile, "lest they should be defiled;" yet they did not scruple to condemn to death the Innocent Lamb of God! And, to aggravate their guilt, they would call for his blood to be on them and their children! For this they have been made "a hissing and a byeword" among all nations.

hωnvnwv kət nakit immvttes kiichachkehakis? kiichvtes.

30. Mωmin imayωpωskakit isti naωrkitv hayv tωkωn ωmati, isyiichet yechin-wiikekvntωmis, kiichakvtes.

31. Mωmωf Piilvt issit chimvhakv taki achokkiiyen infvtchechvkis, kiichvtes. Mωñkv Chusvlkit pωmi isti istωmiis elecheyvre ahakvt pənrapəechet ωmis; kiichakvtes.

32. Ma Chesvs innak makitv ilkv istωme elvranatit ωhmilliiche ωpωnayvtet sωhfvchkvren.*

33. Mωmωf Piilvt hatv'm fvtchechkv chəkω cheh'yit, Chesvs inhωhiikit, kət Chusvlki immikkω tωyichkehakis? kiichin.

34. Chesvsit imayωpωskit kət heyv chemi kωmatit makit vmpωhit ωkichkehakis? kət mωñkən etvt impωhvs, chekiichin ωkichkehakis? kiichvtes.

35. Piilvt imayωpωskit kət Chusvlki tωyiihakis? chemetvlωf-hvmkvlki ahakv chu-

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* 32. This saying is recorded Matt. 20 : 19; *That he should be delivered to the Gentiles, and should be crucified.* Christ knew all about what sort of death he would die, before he came into the world. If he had been put to death by the Jews, it would not have been by crucifixion, for that was a Roman punishment.

lvki afastvlkit simeyvpiiyvlkit ωmakis ; kωt nakin istωmichkehakis? kiichin.

36. Chesvsit imayωpωskit vmitvlwvlki immikω tωyiiyati yvmv ekvnvlki tωkωt ωmis, vmitvlwvlki immikkω tωyiiyatit yvmv ekvnvlkit ωmvtin ωmati, vmvtωtkvlkit isti tepωyin Chusvlki chvsepoehωchekvntωmis: mωmiis vmitvlwvlki immikkω tωyiiyati [yvmv ekvnvlki] tωkωt ωmis.*

37. Mωñkv, kωt mikkω tωyichkehakis? Piilvtit kiichin : Chesvsit imayωpωskit, mikkω tωyichkis, makichkis. Mihinwv kirkoecharet ; heyv mωmvranayatit yvmv ekvnv chahichkvtet ωmis ; mωmin heyvt ωmechiichin ekvnv alakiiyvtet ωmis: isti ωmvlkvt mihinwv mapayechakatit vmωpωnvkv pωhvket ωmis, kiichvtes.

38. Piilvt, kωt nakit mihinwv tωhakis? kii-

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* 36. "The sense is: [I am a king, it is true, but] my kingdom is not a temporal one, but entirely spiritual. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom does not interfere with earthly governments."—(*Tittm.*) *in Bloomfield.*

chin. Mωmin heyv kiih'chωfvt, hatvm ωsii'yit Chusvlkin ωh'hayit, naki immvtte tati kerriiye sekos kiichvtes.

39. Mωmiis ωh'hωyanv chinchokkvkωfv [isti naki immvttvke svpoklatin] hvmkvntən chinwiikvkiiyen chimmωmechvkaren ωchepachket ωmikv: mωñkv kət Chusvlki immikkən chimωsiichvkaren kωmachkehakis? kiichin.

40. Mωmωf isti ωmvlkvt hatvm yikchiichet ishoe''kit heyv hωnvnwvn ωh'michkvs, mωmiisim Palapvs miimvn ω'mvs, kiichakvtes. Mωmin hiiyωmat Palapvs isti, yikchitvn sωh'fvnkit nake inhərkωpvt ωmvtes.*

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* 40. "The Jews prefer Barabbas, a robber, before the holy and innocent Jesus: *They all cried out, saying, not this man, but Barabbas.* Learn hence, that no persons, how wicked and vile soever, are so odious in the eyes of the enemies of God as Christ himself was, and his friends and followers now are: Christ did find it thus in his own person while on earth: Barabbas, a robber, was preferred before him; and now he is in heaven, he suffers in his members [or rather his members suffer in like manner] the filth of the world being preferred before them."—*Burkett.*

Sitintvchke XIX.

1. Mɷñkv mɷmɷf Piilvt Chesvs halah'tit rɷkafates.
2. Mɷmin sulitawvlkit ittɷ fvski-kɷlɷlɷken hɷtah'nit, ekvn emɷh'liichah'kit, mɷmit kapv chate ɷklosten vtchechakvtes.
3. Kɷt! Chvsvlki immikkɷt! kiichakit Mɷmit iñkin isnvfkakvtes.
4. Mɷñkv Piilvt hatv'm ɷsiiyit, hiiyɷmat hechachkin ischimvlakakiis, nakit immvtetati kirrvkati kirrepachkvren; kiichakvtes.
5. Mɷmɷf Chesvs ittɷfvski hɷtvnken kɷh'liichit, kapv chate-sɷklosten vtchet alakvtes. Mɷmin hɷnvnwv hechv'kis, Piilvt kiichakvtes.
6. Mɷñkv ahakv chulvke afastvlki simeyvpiiyvlket, kvpetvnvlki tɷh'kvlket hechakɷfvt, tɷhwelepkvn sarariichachkin atarkit illipekvs, tɷh'welepkvn sarariichachkin atarkit illipekvs; yikchen ishoeh'kakit, makakvtes. Chemetaki miimvt issit tɷhwelepkv atarrachkin illipekvs; vni

nakit immvtetati kerriiyesekωkv, Piilvt kiichvtes.*

7. Chusvlkit imayωpωskit, ahakv ωches, mωmin pωmahakv achokkiiyetat eh'lvranat tvlkωsis, Chehωfv Ippochi tω eyωmechetωkv, kiichakvtes.
8. Mωñkv Piilvt ma ωpωnvkv pωhωfvt ωh'hatvlakin fiksumkekv;†
9. Hatvm ah'yit fvtchechkv chokω recheh'yit, kot istvmiin atichketωhakis? Chesvsin kiichvtes. Mωmiisim Chesvsit imayωpωskekates.
10. Mωmωf Piilvt, kot vmpωniiyichkekωhakis? kiichit kot yikchetv ωchiit tωhwelepkv echetahriin chillippe ittitayat kir-

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* 6. The Roman cross was sometimes made like a T, and sometimes like an X. The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by nailing the hands. This horrible punishment was seldom inflicted on any but slaves, and for the worst offences.

† 8. Pilate was the more afraid. "Namely, to condemn him to be crucified. Pilate's apprehension arose probably from an impression, such as he could not suppress, that Jesus was at least a very extraordinary person, if not the character he claimed to be."—*Bloomfield.* May it not have been from the fact that such a charge did not properly come under his jurisdiction?

richkekɷhakis? mɷmit yikchitv ɷchiit chewiihkiit echɷssiichiiye ittitiiyati kirrichkekɷhakis? kiichvtes.

11. Chesvsit imayɷpɷskit, yikchetv sachvnrapɷechkv ɷchichkekɷ ittitayes, hvlwe miimv vten chimhɷyet ɷmekɷn ɷmati: mɷñkv ma isti svchvlakati miimvt naɷrkitv ɷhatvlakin ɷchet ɷmis.
12. Mɷmin ma ɷh'hatvlake ayati, Piilvt wiikit ɷsiichkvn kɷmvtes: mɷmiisim, heyv hɷnvnwv ayechiichichkin ɷmati, Sesv mikkɷ inhissi tɷyichkekɷs; Chusvlkit yikchen ishɷekit makakvtes: istiimvt mikkɷ tɷ eyɷmechati Sesv mikkɷn vnrapɷechet ɷpɷnayet ɷmes, kiichakvtes.
13. Mɷñkv ɷpɷnvkv hiiyɷmakati Piilvt pɷhɷfvt, Chesvsin svlakvtes; mɷmit fvtchechkv ɷh'liiketvn yɷliikvtes, chvtɷ achake pvtiichakvtet ɷmin, Hepluvlki Keperv* hɷchifvket ɷmvtes.
14. Mɷmɷf ɷh'hɷyanv emittetakɷechkv [nitta] tates, mɷmit fvtchvliikat mahe tates:† mɷmin chimmikkɷn hechvkis! Chusvlkin Piilvt kiichvtes.

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* 13. Gabbatha.

† 14. "About the sixth hour" of Jewish time was about our 12 o'clock, *fvtchvliikat mahe.* Our Savior was nailed

15. Mωmiisim etiin svpeyvkis! etiin svpeyvkis! tωh'welepkvn atarrachkin illipekvs! Chusvlkit yikchen ishoeh'kit makakvtes. Mωmin Piilvt kot chimmikkω taki tωhwelepkvn atarriin elvranehakis? kiichvtes. Ahakv chulvke afastvlki simeyvpiiyvlkit imayωpωskit pωmmikkω etv ωchekos, mωmiis Sesv tvlkωsis, kiichakvtes.
16. Mωnkv Piilvt Chesvsin atarrakin elvranin Chvsvlkin inwiikvtes. MΩmin Chesvsin halatah'kit etvmiin esapeyvtes.
17. Isti-ekvfωni liikv hωchifakatin, mωmin Hepluvlki Kvlkωrv [hωchifakatin]: imitωhwelepkv karωnit risωrvtes.
18. Ma tωh'welepkv sarariihωche ishoere elvranati, mωmin e'tv hωkωlit apakvtes; hvmkit akvskvnvn ishoerin, hvmkit akvpirrvn ishoerin, Chesvsit innvrkvpvn ishoervtes.
19. Mωmin Piilvt chωkv-ωnvpv sωh'haliichkvn chωh'yit, tωh'welepkvn saliichvtes. Mωmin chωkv hvmmaket ωmvtes. CHESUS NASELVNVLKI CHUSVLKI IMMIKKω.*

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to the cross about 12 o'clock, and hung there till the ninth hour, that is, about 3 o'clock in the afternoon; all this time darkness covered the earth.

* 19. The variation in the records of the Evangelists, in regard to this inscription, is very slight; and only such as

20. Heyv chωkv Chusvlki sulket timpωnayvtes, ma ekvnv Chesvs atarke elvte Cheluselvm tvlωfv vnakvt ωmikv: mωmin Hepluvlki imωpωnvkvn ishωtchet ωmit, mωmit Klekvlki wω, mωmit Lωmvnvlki wω, ishωtchet ωmikv.
21. Mωmωf Chusvlki ahakv chulvke afastvlki simeyvpiiyvlkit, Chusvlki immikkω make chωh'yichkvs; mωmiis Chusvlki immikkω tωyiis, makvtes make miimvn [chωyvs] Chusvlkit Piilvtin kiichakin.
22. Piilvt imayωpωskit, naki chωyayati [mωmikvs kωmiit] chωyiit ωmiis, kiichvtes.
23. Mωmωf Sulitawvlki, Chesvs ittωh whelepkv sarariichit ischokheh'chωfvt imvtchωsvke chah'wit, imaroh'kv apωke ωstin apωh'yit, mωmin apωke hvmkat sulitawv hvmke aroh'kvn ωmvtes: mωmit inkapv wω' chawvtes: ma ka'pv ahorkekωt ωmvtes; mωmiis ittilliik hvmkωse tvrket ωmvtes.

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would naturally occur in translating from different languages. It was written in Greek, Latin, and Hebrew. As Luke and John wrote for the Gentiles, they would prefer the Greek inscription; Matthew, addressing the Jews, the Hebrew; and Mark, writing to the Romans, the Latin. We have it in Creek—JESUS, NAZARENE, JEWS THEIR KING.

24. Mωmet ωmikv selah'lechekωt istiimvt ωmvranati ittimωntalake'ris ittikii-chakvtes: ωwalvlki ωwalle chωkv ishayvkvtet, vmvtchωsvke emeta'wvt ittikvpiichakvtes, mωmit vnkapv istiimvt ωmvranati ittimωntvla'kvtes, maketvt sωfvchkaren. Mωñkv sulitawvlkit heyv naki mωmechakit ωmvtes.*
25. Mωmωf Chesvs ichkit, mωmin ittichokkat, Meli Kleωfvs ehiiwvn, Mωmin Meli Mektvlen, is mωmit, Chesvs me tωh'welepkv anakvn sapoklvtes.
26. Mωmωf Chesvs ichkin heh'chit, imisti vnωkechωsatit anakvn hωerin hechωfvt Hωkte tωyichkati, chichhωswvn hechv's! Chesvsit ichkin kiichvtes.
27. Mωmωf ma imistin chichkin hechv's! Chesvsit kiichvtes. Mωmin mahvsi iskirkv ate'kωsin ma imistit Chesvs ichkin eapayepit emema'hωsati ehωtin isayepvtes.
28. Heyv imωhyupvn, Chesvsit hiiyωmati

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* 24. For the particular prophecy alluded to in this verse, see Ps. 22 : 19. Some commentators think that the passage referred to David himself, and to the rebellion of Absalom; but it should be remembered that David was an eminent type of Christ, and that the Evangelist here teaches that it was a prophecy that had its fulfilment in Christ.

nakomvlkvt risyokpokin kerrit, owa lvlki owalle chokv ishayvkvtet sofvtchkvren, chawvñkis, makvtes.

29. Hiiyomati oewv achvnkv oetoksi fvchket isliikvtes: momin oehvtkv okpvtton* oetoksin isfvcheh''chit, momit ahoswv hisvp hochifken soh'liih'chit echokwvn simvtikkehoyvtes.

30. Moñkv Chesvs oetoksi inhichiikofvt, risyokpokepis mah'kit, ekvn potoyiihchit, ele'pvtes.

31. Chusvlki, mo'hoyanv imittetakoechkv nittat omikv, isti pvsvtke, nittachakochi tohwelepkv vtvrtake emoñkekaren, (ma nitta chakochi nitta rokket omikv) hvffininkacheh'yit etiin akoehoyvren, Piilvtin impohakvtes.†

32. Momof sulitawvlkit yiih'chit inhomv

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* 29. As there is no Creek name for *sponge*, I have given it a descriptive one, *oehvtkv okpvtŏn*. I have transferred the word *hyssop* (*hisvp*). It is termed a *reed* by Matt. and Mark; and it appears that a species of *hyssop*, with a reedy stalk, about two feet long, grew about Jerusalem. (See Ex. 12 : 22; Num. 19 : 18; 1 Kings 4 : 33; Ps. 51 : 7.

† 31. It was a common custom to break the legs of criminals upon the cross; which was done, we are told, at the instep with an iron mallet, the sooner to put them out of pain. Nearly every particular pertaining to the cruci-

vtvrkatin hvfi inkacheh'yit, mωmin hvmki Chesvs apake atvrkatin mωwwω, inkvcheyakvtes.

33. Mωmiisim Chesvsin inyiichωfvt illipvtetωmin hechah'kit, hvfi inkvcheyvkekates.

34. Mωmiis Sulitawvlki hvmkit chωfωnfvskin invchi atokhvken isinsekeh''yin, mωmin chatv' ωewv ittipvket asωssit fiih'nvtes.

35. Mωmin isti heh'chωsvtet ωnayetωmis, mωmin innakωnvkv mihinwωsis, mωmin mihinwωsin ωkati keñ''rωses, ma akasvmepa'chka'ren.*

36. Ωwalvlki ωwalle chωkv ishayvkvtet, efωni hvmkωsiis kvchkekares makvkvtet sωh'fatsket ωmikv; heyv naki hiiyωmakati mωmit ωmvtes.†

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fixion of Christ was a subject of prophecy; accordingly the soldiers did not break his legs that the Scriptures might be fulfilled. See Ps. 22: 14—34: 20—35: 10.

* 35. Bloomfield renders the verse thus:—"And one who was an eye-witness [to the circumstance] (namely John himself) testifieth to the truth of this, and his testimony is true: yea he is conscious that he speaks the truth, so that ye may rely on his testimony."

† 36. In addition to my reference to this verse on the previous page, I would remark that the Paschal lamb was

37. Mɷmin hatvm ɷwalvkvtet hvmkit chɷfɵnfvski issekeyakvtet ɷh'rinayvkvres, maket ɷmis.

38. Ḥeyv imɷh'yupvn Chɷsif Elemrvlki Chesvs imistit ɷmit ɷmiisim Chusvlkinimpiñkvletɷkv [kirkɵechekɷt ɷmit] Chesvs innan issit etiin akɵeyeh''piiyes, makit Piilvtin impɷ'hvtes; mɷmin Piilvt imakvsah'min, mɷnkv alah'kit Chesvs innan yesvtes.

39. Mɷmin Nikɷtemvs (inhɵmv Chesvs, nire imvlakvtet,) ṁowwɷ alakvtes, mɷmit helɵkwv ɷmė fvmichen, mɷmit etv matapɷmen tɷh'kvlken, atarkv chɷkpi hvmkat ma'hin isalakvtes.

40. Mɷmɷf Chesvs inna issah'kit hilɵkwv ɷme fvmih'che spiis hɷchifakatit apah'yit, nak-hvtke hera'ke linnin* hɷchifakatit svpvllayvtes, Chvsvlki isti inna likweka're achayechat etapɷmɷsin.

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a type of Christ; and that the Jews were not allowed to break a bone of it. See Ex. 12 : 46. Numbers 9 : 12.

* 40. Linin kiichetv, tɷtkvfvlkv hvtki ɷman. I transfer the word for a lack of a Creek name. Svpvllayakvtes, &c. "The word signifies *to prepare for burial*, whether by embalming or otherwise." — *Bloomfield.* "Which is the Jewish manner of embalming?"—*Camp-*

41. Hiiyω'mat Chesvs tωh'welepkv sararii-hωche elati mahωsan nak ahθchkθchit-liikvtes, mωmin ma ωfvn chvtω kωfket mωchvset ωchvtes; mωmin hvti isti ma ωfv wokkati sekωt ωmin.

42. Mωñkv ma ωfvn Chesvs wωkkechakvtes Chusvlki mωh'hωyanv imttitakθechkv nittat ωmikv, mωmin isti hωpilkv awω-liichωset ωmikv.

Sitintvchke XX.

1. Nitta 'ckakθchi hvtin'haken isyωmθch-kωse emθnkvn Mele Mektvlen isti hω-pilkv ωchatin alah'kit; ma isti hωpilkv ωchati chvtθn etiin akθehωyetθn heh'-chit.*

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bell. In this verse I also transfer the *spice*, (*spiis*) because the Creeks have no name of their own. They have adopted several English names of vegetables, and why not this? Some, I know, call it by a descriptive name, but it is too generie.

* 1. *Mitta achakθchi.*—The reason we call the first day of the week thus, is not because it is a simple *rest-day*, nor still less *holiday*, in popular phrase, but because it was the day on which our Lord arose. The Apostles and disciples observed it instead of the Jewish Sabbath, and so should all Christians.

2. Mωmωf litiikit Siimvn Petvn mωmit Chesvs imisti hvmki vnωke″chωsatin tepvken imalah′kit; Pωpωchasi hωpilkv ωssiih′chit, issit etiimvn akoehωyis, mωmin istvmvn wokkechakat kirre″kθs, kiichvtes.
3. Mωñkv Petvt, mωmin Chesus imisti hvmkin ittipakit ahωh′yit, isti-hωpilkv ωchatin alahωkvtes.
4. Mωñkv hωkωlvt tωkω′rkin, mωmin Chesvs imisti hvmkati miimvt Petvn mθntah′lit miimv ta″wvt isti-hωpilkv ωchati alakvtes.
5. Mωmit pωtωh′kit [ωfvn afvnnakit] vtchω′svke [ishωpilkvte] apωkin hechit ωmiisim hvti eche′yekω emωñkvtes′.
6. Mωmωf Siimvn Petvt achokkalah′kit, mωmit isti hωpilkv ωchatin recheh′yit nak hvtke [ishωpilkvte] apωkin hechvtes;
7. Mωmin naktvskθche ekv iswvnakvtet, tθl″pωket etiin nakhvtke [ishωpilkvte] apok′kekθt intvlket isliikvtes.
8. Mωmωf ma Chesvs imisti hvmki, isti hωpilkv ωchati inhθmv rωrvte wω″, echehyit, mωmit heh′chit, akvsamvtes.
9. Ωwalvlki ωwallvte chωkv ishayvkvte

ilkv hatv'm rainkawvpkares makvkvten hvti kirrvkikω emωñkikv.

10. Mωmin Chesvs imistvlki [hωkωlvt] ehoti takin hatvm ahωyepvtes.*
11. Mωmiisim Melit isti hωpilkv ωsset hakiih'kit hoervtes; mωmin hakiih'kit, pωtωh'kit isti hωpilkv ωfvn'afvn nakvtes,
12. Mωmit Chehωfv imistvlki hωkωlit hvtke vchhωyet, Chesvs inna wokkvte ekv ωchvten hvmkit liikin, hvmkit illi kakvten liikin, hechvtes.
13. Mωmin hokte tωyitskat, kot nakit istωmin hakiih''kitska? Chehωfv imistvlkit kiichin; Chapωchasin issah''kit e'tiimvn istv'mvn wokkechakati kirrakωkv ωkiis. [Melit kiichvtes.]
14. Mωmin heyv mah'kωfvt, rafolωtii'kit, Chesvs hoerin hechvtes, mωmiis Chesvs tati kirrekates.
15. Mωmωfvn Chesvs, hokte tωyichkat, kot nakit istωmin hakiih'kichka? istiimvn

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* 10. You should not fail to observe and admire Mary's love to the Savior. She was the first to visit, and the last to leave, the sepulchre. She stood and wept, and stooped down and looked. They that seek Christ shall find him. Though Mary found not his dead body, she found that which was of greater comfort,—that He was risen.

hωpωyichka? kiichin nak ahochkochi chvpωfochi afastvtot ωkis kωmit, hωnvnwv tωyichkat chemit etiin issit akoeichkinωmati, istvmvn wokkechichkati vmωnii'yvs, mωmin is''siit akoeyepares, kiichvtes.

16. Mele'', Chesvs kiichin. Rafollωtiikit, Lvpωnii, kiichvtes, (Lvpωnii makitv Chapωkhase'', maketvt ωmis.)

17. Chachelah''yichkus;* Chvrki hvti akawopkepakω emωñkikv: mωmiss ittichokkeyaten ωh'hah'yit Chirkitaki, Chvrkin, mωmit chin Chehωfvtaki, VnChehωfvn [hate'tωsin] akawopkepvraniis, rimωniiyvs; Chesvsit Melin kiichvtes.

18. Mele Mektilen alah'kit, Pωpωchasi heh''chiis, mωmin heyv ωpωnvkvn svmpωnah''yis, [makit] Chesvs imistvlkin imωnayvtes.

19. Mωmωf ma nitta mvma''hωsat inyvfki, nittachakochit ωmin, Chesvs imistvlki

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* 17. "Do not detain me at present," &c.—*Campbell.* Bloomfield paraphrases thus: "Embrace me not; let me go; do not waste the time in any demonstrations of affection and respect. You will have an opportunity of showing this *afterwards*, for I am not immediately going to take my departure from the earth," &c.

nakaf'teton ahωwki okhɵtkωketates Chusvlkin impiñklakikv, mωmωf Chesvs alah'kit ittin'rawvn yehoerit afvchkitvt echepakvkekvs, kiichvtes.

20. Mωmin hvmmake ωpωnah'yωfvt, iñki, invchiwω hechiichakvtes. Mωmωf Epωchasi hechah'kωfvt imistvlkit afach'kakωsvtes.

21. Mωmωf hatv'm Chesvsit afvchkitvt echepa'kakekvs, kiih'chit: Chvrki achatɵtatet ωmin vni wω'' matapωmωsin echetɵtakiis, kiichvtes.

22. Mωmin hvmmake ωpωnah'yωfvt, heriichωset apωfkah'kit, Pωyvfikchv He'rvt chinhichkvkekvs; kiichvtes.

23. Istiimvn innaωrkitvt iñkvpv'kikvs [makachhωfvt] mωmet ωmvres: mωmin istiimvn innaωrkitvt afikhe''nikvs, [kiichachkin ωmati] afikhonet ωmvres:*

24. Isti pale hωkωlωh'kakati hvmkit Tomvs

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* 23. Christ first conferred upon his Apostles the gift of the Holy Spirit in a miraculous manner, and then gave them the power of declaring the remission of sins in his name. None can forgive sins really but God only; and no one in this day has apostolical gifts nor apostolical authority save that which is given in the word of God. We can declare in Christ's name that whoever believes on him shall receive remission, &c., but we cannot remit sins.

pωktv kiihωchatit Chesvs alakωfv istvpok'kekωkv.

25. Mωnkv Chesvs imistvlki apvlwvt, Pωpωchasi hecheyvñkis, kiichakin. Achωpv sarah''kvte hechiit, chvñki wesakv okpiikakω ate''kati, mωmit inv'chi atokhake chvñke impiikakω ate''kati, akasvmakω ittitayis, makvtes.

26. Mωmin emωh'yupv nitta ischenvpakatin hatv'm Chesvs imistvlkit nvthωfv ahowki okhothoken apωkin, mvn Tomvs istapakvtes: mωmωf Chesvs alah'kit etin'rawvn hoerit, yvmvskvt eche pvkvkekvs, kiichvtes.

27. Mωmωf Chesvs, chiñki wesakv awiiyiiyit, mωhmit chvñkin hechv's!; mωmit chiñkin awiiyiiyit, chvnvchi atokhaken svmvsseke''yvs: akasvmekω emωñkekot, mωmiis akasvmvs, Tomvsin kiichvtes.*

28. Mωmin Tomvsit imayωpωskit, Chapωchase'', mωmit Vn Chehωfv'', kiichvtes.†

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* 27. Thomas did not mean to call in question the veracity of the other disciples; but, supposing they had been deceived by some spirit, he did not intend to believe unless he had the testimony of both sight and touch as to the identity and real bodily presence of Jesus. Learn, moreover, how condescending is our Savior to the infirmities of his saints. He will give the most satisfactory evidences.

† 28. Thomas was *slow* in forming his opinion, but was

29. Tomvse tωyyichkat, chahe″chichkekv akvsa″michkis; Chesvsit kiichvtes; chahe′chvkkvte, sekii″sim mωmiis achωh″-hakasvma′kvte inhera″ket ωmis.
30. Heyv nokchωkv ωfv ischωkekati Chesvs isti naki mωmechikω ittitayati sulken imistvlki hechin mihinw′wωsin mωmechvtes.
31. Mωmiis heyv tawvt ischωket ωmis Kliist ωme″tωt; Chehωfv Ippochit ωmati akvsvmachkvren, mωmit akasamachkin ωmati, hωchifkv eterωpωtten hesakitv ωchepachkvren.

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correct in the end. Every true Christian will have that same article in his creed—"My Lord, and my God." The Savior thought it "not robbery to be equal with God," and hence he would not explain to the Pharisees when they would stone him, because he made himself equal with God, nor would he chide his disciples for calling him by his proper name. Some interpreters, who deny the divinity of Christ, would pretend to say that the words were "a mere *formula* of admiration, as we say Good Lord!" but then the Savior would have chided Thomas for swearing!

SITINTVCHKE XXI.

1. HEYV naki hiiyωmah'ke emωh'yupvn Tiipelevs ωehosse rokkω liikatin, Chesvs hatv'm imistvlkin e-emehichkoechvtes; mωmit hiiyωme achokkiiyen e-emehichkωechvtes.
2. Siimvn Petv, mωmit Tomvs Pωktv kiihωchatit, mωmit Kelvle tvlwv rokkati ωfv Kenv tvlwfochi atat Ner'anyvlton, mωmit Sepvte ippochitakiton, mωmit Chesvs imistvlki hωkωlit apakin tωh'kvlket mvn apωkvtes.
3. Siimvn Petvt rvron [hωyvn sokchowe] pωyechvranıit iiyiis, kiichakin. Pωme wω', echechokka peyeyes, kiichakin. Apeyvtes mωmit ache'we'sekon pirrωchωkon risecheyvtes; mωmin mv nire hvmkati nakin okchowwe poechekates.
4. Mωmiis hiiyωmati hvthiiyvtki alakωf, Chesvs'ωewv ana'kvn hoervtes; mωmiis imistvlkit Chesvs ta'ti kirrvkekates.
5. Mωmωfvn vnhωpoetakoche", kot! apiswv ωchachkehakis? Chesvsit kiichin. Mω-

min imayωpωskakit mωñkos, kiichakvtes.*

6. Mωmin hωyv′ pirrωchωkω akvpirrv ωh′fvtchv miin okwiikatskati, chinhichkvkvres, Chesvsit kiichin. Mωñkv hiiyωmat mvn okwiikakvtes; mωmin rvrot sulkema″hikv asokkωssiichvkekω ittetayvtes.
7. Mωñkv ma imisti Chesvs vnωke″chωsatit Pωpωchasit ωmis, Petvñ kiichin. Hiiyωmat Siimvn Petvt Epωchasit ωmin pωhωfvt, rvrω-pωyvlki-eñkapvn sewvnakvtes, (innatvlket ωmikv) mωmit ωehosse ro′kkon aoktaskvtes.
8. Mωmin imistvlki apvlwvt pirrωchokω chotkωsin vteh′kit hωyv′ rvrω vteh″kin sωfωtechit yiichvtes (lvpvtki mahωpiiyeche mah″hikωt ωmikv, mωmiis ahωpakv chωkpi hvmkin palat mahit ωmikv.†

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* 5. This chapter has the appearance of being an *appendix* to the Gospel by John; for, from the concluding verse of the 20th chapter, we learn the *design* of the Apostle's writing, and it reads like the *conclusion*. But, no doubt, John considered the important events recorded here of sufficient concern to require an appendage, as Paul did in some of his epistles.

† 8. About 110 yards. The cubit was some less than 22

9. Lypvtki yiichatin apakѠsin, tѠtkv tѠrawv [ishayvkvten] rvrѠt tvkvliikin ismѠmet ѠhʻhapѠkin hechakvtes.
10. HiiyѠmat rvrѠ okchawotskatit apvlwvn sawvkis, Chesvs kiichin.
11. Siimvn Petvt Ѡhʻhahʻyit hѠyv halahʻtit lvpvtkin risѠrvtes rvrѠ rokrokkemaʻʻhit fvtsken emahѠnkvtkv chѠkpi hvmkin palichahʻkepin tѠhʻchenѠhʻkaket Ѡmvtes; sulkemaʻhit ѠntѠmiisim, hѠyvʻ selahʻlekates.
12. Ahʻwit hѠmpvkis* Chesvsit kiichin. MѠmin EpѠchasit ѠmIn kirrakit, kѠt istĭ tѠyichkehakis? kiiche impѠhitv istѠs kѠmvʻkekates.*

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inches. "Observe here the great zeal and forwardness of Peter; hearing that it was Christ, he leaps into the sea to get to him. O how inviting, attractive, and alluring is a sight of Christ! It will make those that know him break through all difficulties to come unto him."—*Burkett.*

"Through floods and flames, if Jesus leads,
I'll follow where he goes."—*Good Old Song.*

* 12. As so many learned men, versions, and commentators, disagree in the rendering of *aristeesate*, (some thinking it was breakfast, others that it was dinner, &c.) I have rendered it "come and eat;" which the Creeks usually say to their guests, no difference at what meal or hour. This rendering being generic, it will surely embrace the specific.

13. Mωmωf Chesvs ala'kit tvkvliiki mωmit rvrω wω' chah'wit imakvtes.
14. Chesvs eh'le rakawvpiikωfv imistvlki eemehichkeechati heyvt risvtωchenat ta'tes.
15. Mωñkv hωmpah'kωfvn Siimv Chωnvs ippechi tωyichkat, heyv [vmistvlki achvnωke'chati sin hωyv'nen ket achvnωkechichka? Chesvsit Siimvn Petvn kiichvtes. Icvinωkich'iiyes, Chapωchase'', ichinωke'chωsiiyati chintiis kerrichkis, Siimvn Petvt kiichin. Vnyvpifiikechin vnhωmpiichvs, Chesvsit kiichvtes.
16. Hatvm, Siimv Chωnvs ippechi tωyichkati, ket achvnωke''chωsitska? sahωkωlatin kiichin: Ichinωke''chωsiis, Chapωchase'', ichinωke''chωsiiyati chintiis kerrichkis, kiichin. Vnyvpifiikvn vnhωmpiichvs, Chesvsit kiichvtes.
17. Siimvn Chωnvs ippechi tωyichkati, ket achvnωke''chωsitska? svtωchenatin Chesvs kiichin. Svtωchenatin ket achvnωke''chωsitska? kiichekv, Petvt efik nekke tates; mωmit Chvpωchase'', nakωmvlkvn kirrichket ωmis, mωmit echinωke''chωsiiyati chintiis ke''rrωsitskis, Petvt

kiichin. Vnyvpifiikvn vnhɷmpiichvs, Chesvsit kiichvtes.*

18. Mihinwɷsin, mihinwɷsin chekiichiis, chimmvnittɷfv sewvnakitv sewvn″nakeh′pit; istvmvn kɷ″michkati vrepichkvtes; mɷmiis echechule hakɷfv chiñki arvtɷ sih″chichkin, etvt chewvnii″yvres, mɷmit iietv cheachikatin esechepe″yares, Chesvsit kiichvtes.

19. Ilkv istɷmen eh′lit Chehɷfv arokkɷechvranatit ɷh′milliichet, Chesvs heyv ɷpɷnayit ɷkvtes. Mɷmin heyv mah′kɷfvt achvchokkiiyvs, Petvn kiichvtes.

20. Mɷmɷf Petvt rafɷlɷtiikit, ma Chesvs ismisti vnɷke′chɷsatit, ma Chesvs imisti yvfki hɷmpitv hɷmpakɷfv Chesvs hɷkpi vtchake, Chvpɷchase″, kɷt istiimvt chinrapvlki chesepɷechvrhakis? kiichvtet —mɷwwɷ′ achokkayin heh′chit,

21. Petvt hechɷfvt, Chvpɷchase″, kɷt heyv

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* 17. None but God can know all things; Jesus knows all things; *ergo*, &c. Peter had openly denied Christ *three times*, after having professed to love him better than any one else did; and now the Savior must have him to answer *three times* if he loved him. Peter had become too modest to say now, that he loved him *better* than the *other disciples did.* See note on chap. 18: 15–17, &c.

hωnvnwvtv istωmvrhakis? Chesvsin kiichin.

22. Arepe emωñkin ralakepiit kωmiiyati, kωt mvt chimistωme ischinhakehakis? Chemi achvchokkii″yvs Chesvsit Petvn kiichvtes.*

23. Mωmωf ma nakωnv″kv ma imisti hv″mkati ehlekωs makitvn ittichokkakati istvmv istωmiis sωpωnahωyvtes: mωmiis eh′lekωs Chesvs makit ωkekates; mωmiis arepe emωñkin ralakepiit kωmepiiyati k t mvt chimistω″me ischinhakehakis? makitωkvtes.

24. Chesvs-imisti heyvt heyv naki hiiyωmakati kirkωechvtet ωmis, mωmit mvt naki hiiyωmakati chωyvtet ωmis; mωmin naki kirkωechvte mihinwvt ωmin k′erres.

25. Mωmin Chesvs naki e′tv sulke ma″hin mωmechvtet ωmis, mωmin ωmvlkvt is-

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* 22. The sense seems to be as if Christ had said: "Do thou mind thine own concerns; mind thy *own* death, and do not too curiously pry into the manner of that of thy companion."—*Bloomfield.* *Till I come*, i. e. till I come to execute vengeance on the Jewish nation. John lived until after the destruction of Jerusalem. The disciples did not understand this at first; neither do some commentators.

chωkvtin ωmati, nokchωkv hakvntωmati, ekvnv fachiikit sinhωyanvn tωmewiites kωmiis. MEHINWωSET ωMIS.*

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* 24, 25. This Gospel was written by an eye-witness of the things recorded, hence "we know that his testimony is true." It would have been impossible, at any period of the world's history, for a man to write and publish a book, containing such remarkable incidents in the life of so remarkable a personage as Christ; and to get his *cotemporaries* to believe that they were true, if they had not been true indeed. Christ's enemies were unrelenting foes; they contested every inch of ground; and had it been *possible* for them to make the world discredit the Gospel history, *they would have done so;* but they *utterly and signally failed.* Our faith is *well founded.* We have a *sure* word of testimony. Enough is written for our salvation—Creeks, you are without excuse. May you be saved when Christ shall come to judge the world. *Amen.*

NAMES AND TITLES OF CHRIST IN JOHN.

CHAP.	VER.	MASKωKE.	ENGLISH.
I.	34.	Kliist	Christ.
I.	41.	Missiiyv	Messiah.
II.	7.	Chesvs	Jesus.
I.	34.	Chehωfv-Ippθchi	Son of God.
III.	14.	Hωnvnwv-Ippθchi	Son of man.
III.	2.	Istimvhayv	Teacher.
XX.	16.	Lapωpnii (Pωpωchase maketvt ωmis)	Rabboni.
IV.	42.	Pω Hesayechv	Our Savior.
XIII.	13.	Pω Pωchase	Our Master.
XX.	28.	Vn Chehωfv	My God.
I.	49.	Islevlvlki Immikω	King of Israel.
IV.	19.	ωwallv	Prophet.
I.	29.	Chehωfv Inyvpif iikθchi	Lamb of God.
I.	1.	ωpωnvkv	The Word.
VI.	35.	Tvkliike Hesakitv	Bread of Life.
VI.	33.	Chehωfv intvkliikit	Bread of God.
XIV.	6.	Hetv	The way.
XIV.	6.	Mihinwv	The truth.
XIV.	6.	Hesakitv	The life
I.	4.	Isti inhiiyayvke	Light of men.
I.	9.	Hiiyayvke mihinwv	True light.
X.	14.	Yvpif iik'-vhechiichv he''rat	The Good Shepherd.
X.	9	Ahowki	The Door
XV.	1	[Pvrkω] Imvpi	The Vine.
IV.	42.	Ekvn isti Hesahωechvt.	Savior of the World.

WORDS WHICH HAVE REFERENCE TO THE LEVITICAL LAW.

CHAP.	VER.	MASKωKE.	ENGLISH.
XIX.	6.	Ahakv-chulvke-afastvlki	Priests.
XIX.	6.	Ahakv-chulvke-afastvlki simeyvpiiyvlke..	Chief Priests.
VIII.	3.	Nokchωkv-hayvlki	Scribes.
VIII.	3.	Falvsevlki	Pharisees.
IX.	22.	Chusvlki mimekωsvpkv-chθkω..Synagogue.	
II.	15.	Chusvlki mimekωsvpkv-chθkω rokkω.....	Temple.
VII.	14.	Chusvlki	Jews.
VII.	23.	Nitta'chakθchi.....	Sabbath-day.
VII.	22.	Laffe-afωlθtechiichkv.....	Circumcision.
XIII.	1.	ωh'hωyanv	Passover.
XIII.	1.	Hωmpitv-rokkω.....	Feast.
XIII.	1.	ωh'hωyanv-hωmpitv rokkω....Feast of the	Passover.
VII.	2.	Ittωisse-chapω-ishayet-hωmpitv-rokkω.....	Feast of Tabernacles.
III.	1.	Chusvlki simmeyvpiiyv..Ruler of the Jews.	
VI.	49.	Manna	Manna.
XVII.	25.	Fvtchvtvlkωse afastv.....	Holy.
II.	23.	Inchokke nitta.....	Feast day.
II.	6.	Naki ishvshvthiichepvret.....	Purifying.
III.	25.	Eyachayechkv.....(Personal) Purification.	
I.	19.	Chusvlki mimekωsvpkv chθkω afastvlki....	Levites.

THEOLOGICAL WORDS AND PHRASES.

CHAP.	VER.	MASKωKE.	ENGLISH.
		Akasvmkv	Faith.
		Iminhθnrkv-	Hope.
		Vnωkichkv	Love.
		Infvchechkv	Judgment.
		Innaωrkitv iñkvpake	Repentance.
VI.	2.	Isti-naki-mωmechikω-ittitayati	Miracle.
		Hvlwe tvlωfv	Heaven.
		Tωtkv rokkω	Hell.
		Istimirkv imeyωksvsekωn	Everlasting punishment.
		Hesakitv imeyωksvsekωn	Everlasting life.
		Oksumkitv	Baptism.
		Pvrkω ωpθswv-tvkliike hωmpitv	Lord's Supper.
		Irkinvkv	Preacher.
		Irkenake	Preaching.
		Mωmechvkis makitv	Commandments.
		Chesvs imistvlki	Christ's disciples.
		Chehωfv Mikkω etvlwv	Kingdom of God.
XV.	19.	Ekvn istvlki	The world, or sinners, &c.
XV.	20.	Echechokfθllit, echωh'loksit, &c	Persecute you.

CHEHωFV-GOD.

In my translation of John I have transferred the Hebraic name *Jehōvah* for the name of the Supreme Being, instead of adopting the Creek word Hesakitvmise. I did this

(1.) Because wherever the Gospel is preached among the Indians, they know that the God whom Christians worship is called Je hovah.

(2.) The Creek name Hesakitvmise is rather objectionable to me from the fact that it expresses no more than the idea of Life-Giver. It may be that their idea of God, or their conception of His attributes, did not well answer to the living nature of the Eternal: they undoubtedly had an inadequate and variously obscured notion of Him.

(3.) The name Chehωfv is not likely to be profaned; but will be spoken with reverence; and only on such occasions as may be necessary in worshipping or praising the Great I AM.

(4.) The adopted, or transferred name is euphonious, and suits the Indian tongue.

MORNING WORSHIP. L. M.

1. Pɷhayvte tɷyichkati ;
Nire epɷchayechichkin
Ilkv pɷchokkekɷ 'mɷñkin
Nɷchiichen epɷhayatkis.

2. Mɷmiis isti sɷlki mahit
Nire yɷksvsekan 'scheyes
Mɷmin heyv hvthiiyvtki
Enɷkhɷkat lɷmhe tayes.

3. Mɷmiis pɷmi pɷmirrichkin
Pɷchvfinchvket emɷñkis
Mɷnkv nakɷmvlkvn chemin
Chim inhɷnrakeye 'mɷnkis.

4. Pɷn hissi epɷhechiichv
Chemi ɷ'mat, etv sekɷs;
Pɷmvkirriichkv ɷmvlkvn
Echinɷkichvkin hayvs.

5. Mɷmɷfvn chimatɷtkatit
Echechokkvpeyeyvres
Chemahakvn vnɷkechet
Afasteye emɷñkvres.

6. Pɷhayvte tɷyichkati;
Nitta ɷmvl' epɷpvkvs
Mɷmit pɷfeki sɷmvlkvn
Echinɷkichvken hayvs.

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